

bricks. The cost of building the house in which we stayed in Tarim⁰⁰⁰ was \$60,000. The exterior of these houses is decorated with blue, green, yellow, and pink, which is not at all unattractive. Interiors are fitted with every up-to-date contrivance, electric light and fans, telephones, ice-plants, and European modern conveniences in the bathrooms, wash-basins with running water and shower-baths. Whereas in Du'an and Shibam there is scarcely a chair to be found, these houses are replete with European furniture, albeit some of a rather florid style. Large and comfortable chairs and sofas decorate the drawing-rooms, and there are English carpets, masses of gilt mirrors, chandeliers and glass cupboards full of marmalade dishes, egg-cups and so on. Living in such houses as these one is struck at every moment with the reflection that there is hardly a thing in the house that has not had to be transported on camel-back over the mountains for six days.

The principal structural detail that the wealthy Seiyids of Tarim and Seiyun have to contend with in their building operations is the difficulty of procuring long enough timber. The 'elb or sidr tree grows to no great height, and although we found 'ariata trees (*Conocarpus erectus*, Jacq.) growing to 50 feet or more in height some days' journey down the Wadi Maseila, they cannot be transported by camels. The difficulty is being surmounted to some extent by experiments in the making of reinforced concrete pillars of which I saw two in construction at Seiyun. All the work is done by local labour, the travelled Seiyids training their masons. The interior walls of these houses, apart from elaborate decorations such as gold crowns and coloured flowers, are covered with a lime plaster polished with smooth pieces of flint till it resembles marble.

Shibam is remarkable for the height of its houses. The town, which is in the shape of a capital D, contains in a small area 500 houses built on a slight eminence in the Wadi. From a short distance the whole town appears to be one enormous brown mud built construction with a whitewashed top storey and roof. There is no further building room in the town and the only way to have a new house is to buy an old one, knock it down, and rebuild. By general consent, houses in Shibam are not now to be built more than six storeys high in order to avoid overlooking. The only important existing exception to this rule is the Government palace, which is a storey or two higher, but which is in such a position that it overlooks very little. On the top of the six storeys the builder may however erect a roofless seventh which gives him a walled-in roof terrace. The building of this type of house which, when completed, will be 64 dhirras or 96 feet high, will cost more than 20,000 dollars. Bigger houses are constructed of two or more houses built together. The life of a house is said to be 200 to 250 years, but the age it reaches depends on the privies being kept dry and cleaned out regularly. If this is not done, the damp saps the lower part of the clay walls and causes splits, necessitating demolition.

361 Outside the walls of Shibam in the rich man's suburb of Seheil
 342 there are villas, some of them built in East Indian style but none
 177 of them as big as those in the city. Several houses in these Had-
 hramaut towns are provided with most attractive and welcome
 swimming pools in which the water is usually kept running by means
 of small petrol engines.

342 The general principles of house construction seem to be pretty
 much the same all over the upper Hadhramaut, but it is really
 only in the main Wadi that elaborate structures are found. Apart
 from the *dars* in which many of the tribesmen live, and which
 leave much to be desired from the standpoint of hygiene, it may
 be interesting to record that in one Wadi through which we
 travelled, to the north of the main Wadi towards the desert, I
 found troglodyte Beduins living in caves in the walls of the Wadi.
 The front of these caves was usually built up with dry stone
 walling, leaving only a small gap for the entrance of man and
 beast. Down the Wadi Maseila between Qabr Hud and the sea
 the Manahil and the Mahra live in huts built of sticks not more
 than five feet high. In two villages on the Mahra coast many of
 the inhabitants lived in tents of matting.

Wages and Cost of Living in the Towns.

000 The manner of living adopted by the wealthy of the Hadhramaut
 and by the tribesmen is sufficiently indicated in other parts of this
 report. The following notes give an indication of the condition of
 the wage-earning classes in the towns.

511 For labourers the cost of living is said to be cheaper in Mukalla
 435 than in Aden. Firewood and water are free, and there is nothing
 to pay in the way of ground rent. Rents are very low; as an
 example, a large building of five storeys costing Rs.15,000 to
 build would not fetch Rs.20 a month in rent. There is no tax
 651 on property. The people in the towns pay their tithes straight to
 735 the poor and not to Government.

465 Masons and carpenters receive a rupee and a-half a day, and
 435 their assistants nine to ten annas. Labourers generally receive from
 nine to twelve annas a day. Coolies on ships are paid twelve annas
 and food. In Mukalla, porters receive from one pice to two annas a
 load according to distance. From the Customs to the western gate
 of the town (just over a mile) is two annas, but most carries are
 those earning two or three pice. The price paid for carrying water
 to houses from the public fountains attached to the town water-
 supply of Mukalla is two pice a tin and three pice for two tins.

In Kanina, Hajr province, masons receive a rupee a day, and
 their assistants five annas. Carpenters are paid by piece work.
 Three pice is paid for carrying one load of water on donkey back
 from below the town. Field labourers are paid five dollars and
 food a month or by piece work.

CHAPTER XV.

THE PROVINCES OF THE QU'AITI STATE.

I.—SHIHR PROVINCE.

635 The Shihr *liwa* is the first province of the Qu'aiti dominions. I
 361 was informed that its boundaries were, east to west, " from the
 131 extreme borders of the mountains of Damakh Hisāl up to the port
 of Shiheir ", and south to north, " from the sea to the mountains
 which separate the plateau from the lowlands ". The most easterly
 settlement of the province is Reidat al Qu'aiti, and the other coastal
 towns and villages of importance are Qus'eir (with Qurein),
 Baghashwa, Hami, and Al Qarn which is the port of Dis, a walled
 town a couple of miles inland with a population of about 5,000.

361 Shihr was once the most important town on the Hadhramaut
 162 coast, but it has been gradually decaying. Many of its houses have
 disappeared and its 45 mosques now serve a diminishing population.
 This is estimated at from 6,000 to 10,000, but I have no doubt the
 latter figure is excessive. Shihr, however, is still an important
 port: it is the principal port for Kathiri territory and the main
 distributing centre for the eastern part of the Hadhramaut. A
 landing-ground has been constructed, but is not in serviceable
 condition.

433 The principal industries are the drying and curing of fish and
 the dyeing and weaving of cloth. The water-supply, as has been
 mentioned, comes from Tubala where there are also hot sulphur
 springs and gardens. There are other gardens at Dufeigha and at
 Habis where the Wazir has a house.

635 At the time of my visit the Governor of Shihr was Sheikh Salih
 438 bin 'Ali al Qu'aiti. The tribes living in the *liwa*, or dependent on
 361 the town as their market, are: Ath Tha'yani, Manahil, Hamumi,
 Al Qarzi, Ash Sha'āmila, Bahasan, Al 'Asārīna, Al Meseillyin, Al
 'Awābitha, Al Ma'āra and Al Jōhi. Of these, the Qarzi and the
 Bahasan are sometimes considered as clans of the Hamumi Zei.
 Although the 'Awābitha have considerable connections with Shihr
 and Mukalla they own no land in the province and live beyond
 its boundaries. Shihr is also an important market for the Mahras,
 to whom, centuries ago, as Masudi recalls, it belonged. Apart
 from those towns of the interior such as Seiyun and Tarim which
 obtain many of their supplies from Shihr, and have trading con-
 nections with it, the 'Awāmir, Al Jābir, and Al Jābir of Al Sāh
 (which are all Kathiri tribes) depend on it for their food supply.

000 The Manahil and the Kathiri tribes will be described elsewhere,
 and the Mahra, of course, are not a Hadhramaut tribe, but the

CHAPTER XVI.

THE PROVINCES OF THE QU'AITI STATE (continued).

2. MUKALLA PROVINCE.

Although the town of Mukalla is the Qu'aiti capital the province is considered as ranking after Shihr. It is defined as extending from east to west "from the port of Shiheir to Meifa", and south to north "from the sea to the low hills as far as the source of the river Hajr, but excluding the Hajr valley itself". Apart from Mukalla the principal towns and villages on the coast are Shiheir with an estimated population of 1,500, Fuwa and Burum. The only inland town of any importance is Gheil Bā Wazir, but there are a number of large villages such as Harshiat, Tila, Lusb and Lubeib. The population of Gheil Bā Wazir, where the Sultan has a house, is estimated at from 6,000 to 7,000. It is a walled town, and the seat of an important tobacco industry. 135
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438

Estimates of the population of the town of Mukalla vary from 10,000 to 30,000; the actual figure is probably 15,000 to 16,000. It is a compact, closely populated place, with 19 mosques, and it appears to be growing as building operations are continually in progress. It has several minor industries, of which the principal is fish-drying. West of the town, fish manure and fish fodder are prepared, and outside to the east fish is cured for human consumption. Other small industries are the crushing of simsim for oil and cake, lime-burning—the best quality lime used in Aden comes from Mukalla—and tanning. Apart from the fact of its being the seat of Government, Mukalla owes its importance to its being the principal port of entry for the Hadhramaut and the principal market for the interior. The landing-ground for Mukalla is at Fuwa and the province is well served with motor-tracks. The water-supply comes from Baqrein, where there are good gardens, and other garden suburbs are Dis al Mukalla, An Naq'a where the Sultan has a house, Manāwara, Lermi, Kherba and Khaba. 361
162
438

The Governor of the Mukalla province at the time of my visit was the Wazir of the state, Jemadar, or Sultan, Salim bin Ahmed bin 'Abdulla al Qu'aiti. The following tribes live in or are dependent on the Mukalla province: Seibani, Hālka, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Hāmdī, Buheish and the Āl Heik. As will be seen in Chapter XVII, the Hālka and the Sumūh, sometimes considered as separate tribes, are included with the Seibani. The Bin Daghar and the Nūwah of the Wadi Hajr (see Chapter XVIII) have working and trading connections with Mukalla, as have the tribes of the Wadi 'Amd, the Ma'di, the Ja'da, Āl Muhammad bin Ahmed and Āl Salima; the last two, though sometimes considered to be separate tribes, are included with the Ja'da (Chapter XX). The tribesmen of the Wadi Reidat ad Deiyin and other tribes to the west of Du'an, Beina and Wadi 'Amd, also trade with Mukalla. Shibam and the tribes in and around it 635
619

AL HEIK.

- 619 A small nomad tribe, allied to the Seibani, and living near the
631 sea-coast close to Shiheir. With the 'Akābira and the Beni Hasan
101 they were neighbours of the Kasadi on the east. Their chief
occupation is hiring camels for the transport of goods from Shihr,
Shiheir, and Mukalla to the interior. They have an 'Amūdi *mansab*
and are said to be in the pay of the Qu'aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU'AITI STATE (continued).

3. DU'AN PROVINCE.

- 635 The Du'an province is defined as containing the towns and
villages in the Wadis Du'an and Leisar as far as and including
Hajarein. The Governors of the province are also responsible for
the safety of the caravan route to Mukalla from the Wadi Himem
upwards. The capital of the province is 'Aura in the Wadi Du'an,
and the upper part known as Masna'at al 'Aura is entirely occupied
by the Governors' castle. For practical purposes 'Aura, Rashid
and Khoreiba are one. The co-Governors of the province are
Sheikh Muhammad bin 'Umar bin Ahmed Bā Surra and Sheikh
Ahmed bin 'Umar bin Ahmed Bā Surra.

- 361 Du'an is a fairly important caravan centre but lies off the direct
433 route to Shibam. It is heavily cultivated in the upper part of
438 the Wadi, but its production does not suffice for the needs of the
inhabitants. It is the seat of an important honey industry. The
landing-ground for Du'an is at Qā' Bā Nūā, which is about an
hour's march from the top of the wadi wall; the descent takes an
hour and a-half.

- 651 The total revenue and dues of Wadi Du'an were returned to me
465 as being \$5,800, and those of Wadi Leisar, derived from dues at
fairs and upon palm trees, at \$9,200. The total expenditure in
salaries of the sheikhs, tribesmen and soldiers, together with
customary gifts, is returned at \$21,000. The total number of
sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

- 635 The Qu'aiti Government gave me the figure of 50,000 as being
162 an estimate of the population of Du'an province, but the figures
361 appearing in the following statement regarding the towns and
651 villages in the province were given by the Governors. These towns
662 and villages are under the authority of the Governors of Du'an, and

635 most of them are exempted from taxation: Al Qurha, estimated
 162 number of men 300, estimated number of rifles 50, the inhabitants
 • 361 are tribesmen. Husn Bā Sam, men 150, rifles 25, tribesmen. Ar
 651 Rubāt, men 800, rifles 100, revenue \$1,600, expenditure \$1,800; the
 652 inhabitants are soldiers. Al Qarn, men 500, rifles 100, inhabitants
 are tribesmen of Bā Hakīm, a clan of the Nūwah. Al Khoreiba,
 men 1,500, rifles 50, revenue \$1,500, expenditure \$1,800,
 inhabitants are soldiers and sheikhs. Sharq, men 300, rifles 50,
 revenue \$300, expenditure \$360, tribesmen and soldiers. Ar
 Rashid, men 400, rifles 150, revenue \$1,200, expenditure \$1,400,
 tribesmen. 'Aura, men 80, revenue \$400. Al Qurein, men 800,
 rifles 10, revenue \$200, expenditure \$600.

631 The following towns and villages are under the authority of the
 361 Mihdhār family, and the Government derives no revenue from them.
 651 Their annual produce is valued at approximately \$10,000: Al
 162 Quweira, men 400. Halibūn, men 80. Rihāb, men 400, rifles 30.
 Hudūn, men 200, rifles 50. Khasūfar, men 100. Dhāhir, men
 300, rifles 15. Matrūh, men 250, rifles 30. Al Jubeil, men 400,
 rifles 100. Quweirat al Khozab, men 25. Gheil Bal Kheir, men 40.

The towns under the authority of the Sheikhs of al 'Amūdi are:
 Husn Bā 'Abd as Somad, men 100. Būdha, men 1,000, rifles 200.
 Bilad al Ma', men 100, rifles 10. Khudeish, men 70, rifles 12.
 Qarn Mājid, men 50, rifles 8.

635 The remaining towns of the Wadi Du'an between Al Qurha and
 361 Hajarein are again under the direct authority of the Governors of
 162 Du'an: Sif, men 400, rifles 30; Sif has a garrison of 15 Yafa'is of
 whom five live in the Husn ad Dōla and 10 in the town. Those
 I saw were all of the Beni Sa'd Lower Yafa'is. Feil, men 30.
 Al 'Addiya, men 30. Ghār as Sūdān, men 30, rifles 5. Nasara,
 men 10. Naseira, men 10. Seil'a, men 30, rifles 10. Hajarein,
 men 500, rifles 10. There is a garrison of Yafa'is in Hajarein.

The towns and villages of Wadi Leisar included in the Du'an pro-
 vince are: Al 'Arsama, men 500, rifles 20. Al Jahi, men 300,
 rifles 150. Al 'Ardh, men 40. Al Jadīda, men 150, rifles 10. Ad
 Dūfa, men 250, rifles 20. Jureif, men 150, rifles 10. Subeikh,
 men 400, rifles 30. Tūlaba, men 500, rifles 35. Dhari, men 600,
 rifles 30. Hūfa, men 500, rifles 70. Heid al Jazil, men 150,
 rifles 10.

635 The following tribes live in the province or are dependent on the
 631 wadi: Seibani and its branches, Deiyin, al Hālka, al Marāshida,
 619 Khamikha, Bā Hakīm, Bā Sam, and al 'Amūdi. The Beni Hasan
 and the 'Akābira (see Chapter XVI) deal equally with Mukalla
 and Du'an. The Hālka and the Marāshida, sometimes considered
 as separate tribes, are included with the Seibani, and the Bā Hakīm
 and the Bā Sam, also sometimes treated as separate tribes, are
 included with the Nūwah (see Chapter XVIII).

tribe who are now very weak, though the wadi is still called after them Wadi Hajr Bin Dagħār. To-day the wadi belongs to the Qu'aiti and it is said that in time it will be known as Wadi Hajr Qu'aiti. ¹⁶⁵ ¹⁰³

The capital of the province is now Kanina, said to have about 300 to 400 houses and an estimated population of 1,500. Other important villages are Yuwan, the old capital, As Sadaka, Husn Bā Suleiman, Husn Bā'ba', Al 'Asala, Al Qima, Al Hussein, Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Governor is Sa'id Marzuk Salah. Hajr is an agricultural province, and it is estimated that the number of tribesmen is 5,000. As I did not visit the Hajr province during my tour, the information given is even more at second hand than in other cases. ³⁶¹ ¹⁶² ⁴⁹⁸

The tribes living in the province or dependent on it are the Bin Dagħār, Nūwah, Al Deiyeb, Al Bā Bekr and Al Zagħīb, Al Bā Hanaf Al al 'Ajaz al Mushafir, Al Khāshia al Murqaahi. The following is a description of these tribes together with others connected with Hajr. ⁶¹⁹

NŪWAH.

Clan.	Section.	Sub-section.	Places.	Nos.
Nūwah Hajr ...	Al Bā Raashid	—	Al Qeima, Libna	400
	Al Bā Sheiba	—	Libna	150
	Al Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Al Bā Hajām	—	—	40
	Al Bā Sa'd	—	—	—
	Al Bā Faqqās	—	Qazein, Yuwan	200
	Al Bā Dublān	Al Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Al Bā Mas'ud	—	—	—
	Al Bā Dabeis	—	Yuwan	100
	As Sumahi	—	do.	—
	Al Bā Sara	—	do.	—
	Al Bā Qarwān	—	Muhammada	250
	Al Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Al Bā Rajāsh.	400
Nūwah Du'an	Bā Museita	—	—	100
	Al Bā Hakīm	—	Al Qarn	100
	Al Bā Sam	—	—	120
	Al Bā Khamis	—	—	100
	Al Bā Ma'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
Nūwah Lajrāt Du'an.	Al Bā Shihab	—	—	—
	Al Bā Battn	—	—	70
	Al Bā Sūeid	—	—	50
	Al 'Asif	—	—	—
	Al Bā Meis	—	—	—

2,760

[16a]

ĀL HĀJIB BENI SA'D.

This tribe also live at Jerdan and the Qu'aiti has a " B " agreement with them. 631

AN NAMĀRA BENI HILĀL.

The Qu'aiti has a " B " agreement with this tribe who live at Wadi Yeb'uth beyond Wadi 'Amd. 101 619

ĀL SENAD AL MURQASHI.

This tribe live beyond Hajr and the Qu'aiti has a " B " agreement with them.

THE BEDUINS OF ASH SHĀŪLA.

This small tribe, who were originally of Hajr, now live to the west of Jerdan. The Qu'aiti has a " B " agreement with them.

NU'MĀN.

The clans of the Nu'mān are Āl Baheith and Āl Bā Qātmi living at Sidāra and Wadi Salmun, and Āl Bā Suleiman living at Husn Bā Suleiman. The tribe is said to number about 2,000, and the Qu'aiti has a " B " agreement with the Āl Baheith clan.

CHAPTER XIX.

THE PROVINCES OF THE QU'AITI STATE (continued).

5. SHIBAM PROVINCE.

The Shibam province, which is described by the Qu'aiti as being the eye and the backbone of the Hadhramaut, includes the towns and villages up the Wadi Hajarein from, but excluding, Hajarein as far as the Wadi Hadhramaut, and eastward along the Wadi Hadhramaut to just east of Shibam. The capital of the province is Shibam, a tightly-packed walled city of 500 houses, seven mosques, and an estimated population of 7,000. The other towns and villages of the province after Hajarein are: Jidfera, belonging to the Āl Jābri (a clan of the Hadhrami Yafa'is) with 50 armed men; Al Jahi, belonging to the Bin Musā'id with 35 armed men, (on enquiry as to which tribe the Bin Musā'id belonged I was informed that they were a clan of the Sei'ar, but this should be treated with reserve); Nahūla, belonging to the Āl 'Umar Mahfudh with 85 armed men; Al Manidhara, the inhabitants of which are full subjects of the Qu'aiti Government; Al Hauta and Meshhed belonging to the Sei'yids of Al 'Attas; Marāwih, Al Aqlāt, and 'Adab belonging to the Bā Wazir townsmen; Qabdhain ar Rōdha with 30 armed men under the *Mansab* of Meshhed; Sadha belonging to the Rabbā (a section of the Nahd) with 50 armed men; Qarn Āl Sharāh belonging to the Āl Manif (a section of the Nahd) with 70 armed men; Badra, Al 'Ar dh, Dīār Āl Nāsir, and Siraj with 45, 50, 35, and 30 armed men respectively, belong also to the Rabbā; Bahrān belonging to the Nahd Āl Thābit with 60 armed men; Haura, with a population of 1,500, all subjects of the Qu'aiti 635 162 61 69

635 Government; 'Arūdh al Makhāshin belonging to the Makhāshin section of the Nahd, with a population of 300, all subjects of the Qu'aiti Government; An Naq'a belonging to the Bā Wazīr townsmen with a population of 500; Al 'Ajlania, belonging to the Āl Kathīr with 17 armed men; 'Al Man'at, belonging to the Nahd with 35 armed men; and Al Marāti', a village between Al Man'at and Henin, with 200 armed tribesmen of Kinda, and 50 of the Nahd.

At Al 'Ajlania between Henin and Al Qatn are the houses of the Bā 'Umar Sheikhs with 15 armed men; the town of Mad-har bin Nahd in the Wadi Manūb with 500 armed men of the Nahd and Āl Shabīb (a section of the Nahd), and Dīār al Maqārīm with 30 armed Nahd tribesmen.

Between Al Qatn and Shibam are: 'Arḍh Masrūr belonging to the Āl ash Sheikh 'Alī Āl 'Alī bin Ahmed (Yafa'is) with 60 armed men; Huweila belonging to the Āl ash Sheikh 'Alī Āl Salīm bin 'Alī (Yafa'is) with 40 armed men; Khashāmīr belonging to the Bin 'Alī Jābir (of the Mausata clan of Hadhrami Yafa'is) with 80 armed men; Al 'Iqad, situated at the end of Al Qatn and the beginning of Wadi Beni Rashīd, belonging to the Āl Qu'ata (of the Mausata clan of Hadhrami Yafa'is) with 75 armed men; 'Ikāba and Āl Husn belonging to the Hamdhān (of the Nahd) with 30 armed men; Husūn at Al Qatn belonging to the Āl az Zu' (of the Nahd) with 40 armed men; Husūn belonging to the Bal'alā (Hadhrami Yafa'is) with 30 armed men; and Husūn belonging to the Āl Jābri (Hadhrami Yafa'is) with 25 armed men.

438 Shibam is the most important advanced market of the Hadhramaut, and has a large inward traffic from Mukalla. It is also a buying market for the products of the country north and west, and the products of these parts are consumed in the town. Caravans come from San'ā in about 15 days. The tribesmen bringing these caravans are Āl 'Aqīl, Āl Rabi', Āl Khalifa, and 'Abīda. The principal inland traffic, however, is from Merkha, Hadhina, Joba, Beiha, and Harib. These caravans, mainly carrying maize, wheat, barley, ghee, oil, oilcakes, cotton, honey, blankets, and spinning cloth, are brought by 'Aulaqis, Hamām, Āl Ruba'ia, Āl 'Aqīl, Āl Maradi'a, Āl Khalifa, Dohum, Karab, Nahd and Āl Bureik tribesmen.

361 There is no regular communication with Nejd although occasional visitors come skirting the desert. Members of the Rashidi tribe also come to Shibam now and then. There is a landing ground at Shibam, and apart from its being a large caravan station it is in touch with towns between Hajarein and Qasm by car. It has no great industries, but makes mats and dyes cloths and skins.

635 The Governor of the Shibam province is Feraī Sa'id, a slave who has held high positions and who has previously served at 567 Shibam. He has also been Governor of 'Einat. He was appointed in October 1934, in succession to Sultan 'Alī bin Salah al Qu'aiti.

619 and have allied themselves to the Ja'da. The Āl Salima have an
 631 'Attas Seiyid as their *Mansab*; the 'Amūdi Sheikhs also have great
 influence in the Wadi 'Amd.

101

ĀL MA'DI.

The clans of the tribe are Āl Sūeidan, Āl Sa'id, Āl 'Umar and Diba. The Āl Ma'di, said to be originally of the Beni Hilāl, live at Tamham, Hibra, Wajr and Diba in the upper part of the Wadi 'Amd. They are at feud with the Āl Muhammad bin Ahmed and Āl Salima clans of the Ja'da tribe who occupy the central and lower sections of the wadi.

AD DOHM.

An independent tribe living in Wadi 'Amd. Attached to them is the Shof, a small tribe with whom the Qu'aiti has a "B" agreement.

Details of the tribesmen of Reidat ad Deiyin, on the tableland between Wadis Du'an and 'Amd, were given me in Du'an, and as they are said to depend on that province, and as they are near to it, I have included them in Chapter XVII.

The Qu'aiti himself refers to certain districts as not belonging to any province but as being under his control. These are: (1) the tribesmen of Hajr close to the borders of Bir 'Ali "from the south side"; (2) the country of Sāh; (3) Gheil 'Umar; and (4) 'Einat to Qabr Hud including the Tamimi and Manahil tribes.

Of the first and third territories mentioned in this list, I have been unable to find anything, though outlying tribes connected with the Hajr province are described under that heading. The country of the Āl Sāh clan of the Āl Jābir tribe is due south of Seiyun on the tableland between the Wadis Bin 'Ali and 'Adim. The Āl Jābir are one of the principal tribes of the Shenafir Confederation which is led by the Kathīri Sultan, and it is admitted in the Qu'aiti-Kathīri agreement that the Āl Jābir are his followers. On these grounds the Kathīris claimed Sāh and the Qu'aiti Regent informed me that Sultan 'Umar agreed to let them have half. The inhabitants themselves, however, are said to have protested against this arrangement and stated that they preferred to be under the Qu'aitis. So presumably the matter stands. But it certainly seems that in law at any rate they should be considered as Kathīris. In this connection it has to be remembered that the Qu'aiti-Kathīri agreement apparently includes a recognition of Qu'aiti suzerainty over many tribes which are old Kathīri allies. Two tribes of the Wadi Bin 'Ali, the Beni Sa'd and Āl Seif, are said to decline Kathīri allegiance.

63/ As regards the district 'Einat to Qabr Hud, Kathīri dominion ends outside the eastern walls of Tarim. The country beyond is Tamimi and beyond the Tamimi come the Manāhil, both of whom
 [632] are Qu'aiti allies. 'Einat, a city of Seiyids, is definitely Qu'aiti
 361 and has a Qu'aiti Governor as well as a *Mansab* of the Seiyids. The

• [see page 92, category 116 -- Analyst]

town, which is said to have 13 mosques and about 5,000 inhabitants, is a place of sanctuary. It shows signs of modern influences, and amongst other things which surprised me was a fairly well constructed incinerator at work. 361

The principal Tamimi towns are Dammūn, Qōz, Qāhir, Qasm, As Sōm, Asum, and Fughma. The Manāhil have no towns worth the name, though they have sections living in As Sōm and Fughma. The villages of Sena, An Neid, and Tabūrkm are their principal headquarters, and Qabr Hud is in their territory, but the little village is unoccupied except at the time of the pilgrimage on the 15th Sha'ban. Rich families from all over the Hadhramaut have houses there which are locked up for the greater part of the year. 631

The Tamimi and the Manāhil, together with a small tribe called the Āl as Sumāh, form the Beni Dhanna Confederation. Hamdani mentions the Beni Dhanna as a sub-tribe of the Beni 'Udhra, derived from Qudha'a, and elsewhere as descendents of the Beni Numeir, an Ishmaelite tribe. The following is a description of the Beni Dhanna Confederation: 619 631 101

ĀL AS SUMĀH.

A nomadic tribe in the mountains to the north of the valley of 'Einat.

TAMIMI.				
Clan.	Section.	Places.	Nos.	'Aqil.
Āl Muhammad Yamāni bin 'Āli and bin Suleiman.	—	Bā 'Alāl	35	Suleiman
Balheij, Balhindi, and Bin Zeidān.	—	Below al Ghurfa.	12	Balheij
Al Qaramis and their slaves ...	—	do.	20	Mubarek bin 'Umar
Āl Shamlān and their slaves ...	—	As Sūeiri	45	Ahmed bin Karama.
Bin Qasir	—	Beit Jubeir	25	Salih 'Ali
Āl Kibl				
Āl 'Awadh bin 'Umar.				
Bin Fallūqa and Bin Sa'id bin Ahmed.	—	Husn Fallūqa	45	Sa'id bin Salih.
Al 'Urān and Al Habārisa ...	—	Mustakhirat	25	Salim bin Faraj.
Bin 'Amhar and Bin Sa'id bin 'Umar.	—	Jarra	15	Sa'id bin 'Umar.
Bin Āl Mubarek bin 'Umar...	—	Al Husn	20	'Aidha
Bin 'Ali bin Ahmed	—	Al Bada'	10	Ahmed bin 'Awadh.
Bin Silma	—	Dammūn	100	Salim bin 'Awadh.
Bin Dabdūh and their slaves...	—	Khabāya	10	Sa'id bin 'Abdulla.
Āl 'Isa and Āl Marsān ...	—	Al Qōz	70	Sālmīn
Āl 'Abd ash Sheikh	—	Bā 'Uteir	35	'Umar bin Al 'Abd.

- 621 The Kathiri claims the Hamumi, Nahd, 'Awābitha and Sei'ar tribes as his allies. The agreement with the Nahd, which is said to be similar to those with the Hamumi, 'Awābitha and Sei'ar, is included in an appendix. It is stated that these tribes would join the Kathiris if there was trouble with the Qu'aitis.

Kathiri Towns.

- 101 The country ruled by the Kathiris was formerly of vast extent and stretched from the 'Aulaqi country on the west to the Mahri on the east, including the country of Dhufar beyond. The history of the circumscription of the territory to its present limits appears sufficiently in an earlier chapter of this report.

- 631 Of the six towns or villages mentioned as being included in the Kathiri dominions Seiyun and Tarim are the largest. Seiyun, the capital of the Al 'Abdulla Sultans, is a walled town of over 1,500 houses and about 50 mosques. The suburbs, which are all to the east of the town, are extending fairly rapidly with the building of pleasant looking residencies, most of them with their own gardens. The population is said to be about 20,000. Tarim is also a growing town with an estimated population of 15,000. Its walls, which are over five miles in length and are furnished with five gates and 25 forts, enclose a great deal of open space so that most of the better class houses have their own gardens. There are over 2,000 houses, and there are said to be 300 mosques, one of which, built by the Al Kafs, has the highest minaret in the Hadhramaut and is of an unusual pattern. The principal shrine in Tarim is that of Maqaddam Faqih. There are growing suburbs outside the walls such as 'Aidid, but some of the suburbs such as Thibi, Dammūn, and Beit Jabir, belong to the Tamimis and are under Qu'aiti influence. Tarim and Seiyun are striking for their many palaces, equipped in modern style, to which reference has already been made. These houses have a water supply laid on and pumped up by small petrol engines. The towns are well supplied with wells, and Tarim is remarkable for being the only town in the Hadhramaut with public conveniences, which, however, are rough mud erections and very insanitary.

- 361 Taris is a village lying to the west of Seiyun, and its inhabitants do not exceed 700. Mariama is a small village to the east of Seiyun with a population of about 300. Al Ghurf, also a small village, lies to the north of Tarim and has a population not exceeding 250. Gheil bin Yomein is said to be a popular place of resort during the autumn. It is a small village of which the majority of the inhabitants are Beduins.

- 565 A great deal of wealth comes into the Kathiri towns from the East Indies, and the towns of Tarim and Seiyun, which are considered centres of culture and learning, include many wealthy inhabitants whose fortunes have been made in the East Indies.
- 000 The whole of the Kathiri part of the wadi is accessible by motor

and so on, they were pathetically unable to live in their own country without quarrelling. In 1937 I managed to persuade the warring tribes to try a period of truce and the Qu'aiti and Kathiri Sultans asked for me to be appointed as their adviser. From then on an effort has been made to build up local Governments and an advisory system has been evolved in both those States and in the Wahidi Sultanates. 721 114 185

It is the purpose of this paper to describe the methods used in building up State government and social services in the Hadhramaut and in order to illustrate them I propose to describe their development in the Qu'aiti State. This is by far the biggest area in the country and has the largest revenue. For these reasons more time has been given to it than the other areas and the co-operation of the Sultan and his people has been so complete that considerable progress has been made. 121 631

The State covers an area of about 50,000 square miles, divided into five *liwas* each with a governor. It has a population of about 200,000 and the capital is the sea port of Mukalla (population today about 25,000), the largest port in South Arabia between Aden and Muscat. The old capital was Shihr, another port some forty miles east of Mukalla, and that is why the Sultan includes the name in his title. The present ruler is His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., who succeeded in 1936. 131 631 161 361 643

STATUS OF GREAT BRITAIN IN THE HADHRAMAUT

Until 1937 British relations with the Qu'aiti State depended on a treaty of 1888 in which the British Government extended to Mukalla and Shihr and their dependencies the gracious favour and protection of Her Majesty the Queen Empress. In return for this the rulers undertook to refrain from entering into any relations with any foreign Power except with the sanction of the British Government, and to give notice of the attempt by any other Power to interfere with the country. In 1937 I negotiated a treaty with the Sultan by which His Majesty's Government agreed to appoint a resident adviser to the Sultan and the Sultan agreed, for the welfare of his State, to accept this advice in all matters except those concerning Muhammadan religion and custom. This treaty was based on those entered into with rulers of Malay States, and when Sir Bernard Reilly signed the treaty on Friday, August 13, 1937, he addressed to the Sultan, a Note referring to the treaties with the Malay rulers. This Note explained first of all that it was by no means the intention of His Majesty's Government to reduce the powers of the Sultan to insignificance, and made it clear that the treaty would be worked in the same way as similar treaties with Malay rulers. It went on to say there had been very few cases of material disagreement between the ruler and the adviser in Malaya and that the advice to be given to His Highness in all matters of internal concern would be based solely on the adviser's view of the interests of the State and of His Highness. It had been the policy of His Majesty's Government, the Note said, to maintain the authority of the ruler in all such matters. It said that in foreign affairs the case was somewhat different because by 648

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HOUSE BUILDING IN THE HADHRAMAUT

W. H. INGRAMS

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DURING a recent tour in the Hadhramaut my wife and I collected some notes on the building of houses. Each town in the country has its own individual characteristics. Although the houses of coastal towns are all of the familiar Arab type, built of stone rubble and whitewashed, there is a wide difference in the aspect of the towns themselves. Makalla, for example, is a miniature edition of Zanzibar—tall houses and narrow streets, sometimes not 6 feet across, while Shihr is a town of lower houses, wide streets, and open spaces.

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In the Wadi Do'an the tall mud-built houses climb up the banks of the wadi. They are close packed, but it is in their interiors that they merit attention. The colour scheme is black and white and rusty red. Although there is practically no whitewash on the outside of Do'an houses the interiors of the better-class dwellings are spotlessly white. The ceilings of the rooms, which are lofty, are supported by carved pillars of 'elb¹ wood, and all interior woodwork is of this material. The doors are set in wide heavily carved frames and the whole ornamented extensively with iron nails, 2 inches across the heads, burnished with lead, which shine like polished dollars. It is a modern development of Do'an houses that every room in the house should be provided with its own ablution room, and as a consequence they are really self-contained flats. The entrance door gives on to a passage into the flat, and there is usually not a door into the main living room but a Moorish arch either in the whitewashed wall or of stained 'elb wood again studded with burnished nails. The ceiling is held up on rafters of 'elb wood supported by the pillars previously referred to, the mud floor of the next storey above being laid over slats of date wood very attractively arranged in herring-bone pattern.

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In Terim the principal feature is the large number of enormous dwelling-houses in a style copied from Malaya but built of mud bricks. The exterior of these houses is decorated with blue, green, yellow, and pink, which is not at all unattractive. Interiors are fitted with every up-to-date contrivance, electric light and fans, telephones, ice plants, and modern European conveniences in the bathrooms. Whereas in Do'an and Shibam there is scarcely a chair to be found these houses are replete with European furniture, albeit some of a rather florid style. Living in such houses as these one is struck at every moment with the reflection that there is hardly a thing in the house that has not had to be transported on camel back over the mountains for six days, and while I mention this it is worth recording that there are sixty cars in Terim itself, each of which has been transported in parts by twelve camels from the coast.

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The principal structural detail that the wealthy Seyyids of Terim and Seyyun have to contend with in their building operations is the difficulty of getting long enough timber. The 'elb or *sidr* tree grows to no great height, and although we found *ariata* trees growing to 50 feet or more in height some days' journey down the Wadi Maseilah, they cannot be transported by

¹ The commoner Arabic name is *sidr*, *Rhamnus nabeca*.

313 camels. The difficulty is being got over to some extent by experiments in
 333 making reinforced-concrete pillars, of which we saw two in construction at
 353 Seyyun. All the work is done by local labour, the travelled Seyyids training
 their masons. The interior walls of these houses, apart from elaborate decorations such as gold crowns and coloured flowers, consist of a lime plaster polished by smooth pieces of flint till it resembles marble.

● 361 Shibam is remarkable for the height of its houses. The town, which is in
 342 the shape of a capital D, contains in a small area five hundred houses built on
 485 a slight eminence in the wadi. From a short distance the whole town appears
 625 to be one enormous brown mud-built construction with a whitewashed top
 344 storey and roof. There is no further building room in the town, and the only
 way to have a new house is to buy an old one, knock it down, and rebuild.
 The area of land required to build a house 45 *dhirras* in width by 35 in depth
 (a *dhirra*, or cubit, equals 1.5 foot) will cost 10,000 dollars, and having acquired
 the land the prospective builder will have to submit the specifications of his
 house for the approval of a committee of the townspeople who consider the
 position of windows and of gutters carrying water to the street. Subsequent
 alterations to a house must also be similarly approved. By general consent
 houses in Shibam are not now to be built more than six storeys high, in order
 to avoid overlooking. The only important existing exception to this rule is
 the Government palace, which is a storey or two higher but which is in such a
 position that it overlooks very little. On the top of the six storeys the builder
 may however erect a roofless seventh which gives him a walled-in roof terrace.
 The building of this house, which, when completed, will be 64 *dhirras* or 96 feet
 high, will cost more than 20,000 dollars.

333 The foundations are dug 2 *dhirras* deep below the surface of the earth and
 342 3 *dhirras* wide. Stones are used for the foundation mortared together with a
 mixture of wood ash and lime. In places where there is any doubt as to the
 solidity of the ground on which the house is to stand long pieces of 'elb wood
 are laid in pairs lengthwise in the foundations. Wood for this purpose must
 be cut in the winter; if this is done it is said never to rot. The stone foundation
 or *sās* is continued for 2 *dhirras* above the level of the ground. When the
 building operations have reached this stage a foundation sacrifice of a goat or
 sheep is made on the walls. The house is centred round a solid pillar built
 on the same foundation as the walls. For a house of the dimensions proposed
 this pillar or '*arus el beit*' will be 3½ by 3 *dhirras* wide and of the same thick-
 ness from top to bottom. The stairs of the house invariably go up round the
 '*arus*'. The bricks are made of clay mixed with straw, the standard size being
 1¼ *dhirras* in length by ½ in breadth by ¼ *banan* or fingers' widths in thickness.
 When the clay of the required consistency and thickness for making the bricks
 has been laid out they are cut out by a wooden frame which makes two bricks
 [435] at a time. The bricks cost five dollars a thousand.

The thickness of the walls of the first storey is 17½ *dhirras*, of the second 1½,
 of the third 1¼, of the fourth 1 *dhirra*, of the fifth ¾, of the sixth ½, and of the
 seventh ¼ a *dhirra*. The bricks are mortared together with wet clay. As 'elb
 [435] wood grows to no great length the size of the room is determined to some
 extent by the length of the pieces available as girders. The girders are usually
 very short and supported by carved pillars each costing about twenty dollars.

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The ground floor of the house is usually the highest and the others are all about the same. Some of the houses in Shibam are built on the slope of the hill and are therefore provided with cellars. The height of the wall facing the outside of the city in these circumstances is about 70 *dhirras* or 105 feet high. Bigger houses are constructed of two or more houses built together.

The life of a house is said to be two hundred to two hundred and fifty years, but the age it reaches depends on the privies being kept dry and cleaned out regularly. If this is not done the damp saps the lower part of the clay wall and causes splits necessitating demolition. Outside the walls of Shibam, in the rich man's suburb of Seheil there are villas, some of them built in East Indian style but none of them as big as those in the city. Several houses in these Hadhramaut towns are provided with most attractive and welcome swimming pools in which the water is usually kept running by means of small petrol engines.

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The general principles of house construction seem to be pretty much the same all over the upper Hadhramaut, but it is really only in the main wadi that elaborate structures are found. Apart from the *dars* in which many of the tribesmen live, it may be interesting to record that in one wadi through which we travelled to the north of the main wadi towards the desert we found troglodyte Badawin living in caves in the walls of the wadi. The front of these caves was usually built up with dry stone walling, leaving only a small gap for the entrance of man and beast. Down the Wadi Maseilah between Qabr Hud and the sea the Manahil and the Mahra live in huts built of sticks not more than 5 feet high. In two villages on the Mahra coast many of the inhabitants lived in tents.

150 THE SOCIAL ORGANIZATION OF THE TRIBES OF

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567 they are a race apart and are much respected, frequently attaining positions of high rank. A man will trust his slave before his brother. Tribesmen will eat with a slave when the slave has attained a position of eminence, such as governor of a village or commander of a post, but never with a Doshan or with a Heiq. A Chief's responsibility for his slaves is a very real one, and should he sell a slave or part with one he will be considered to have committed a shame. The slaves that I have met in the territory upheld the reputation slaves have always had for loyalty and courage.

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622 We next come to two curious races, the Akhdam and the Hajur. I am satisfied that these are quite separate races, although there are a few instances of intermarriage in the major settlements. Akhdam is the plural of Khadim, which means "servant." This race is of African origin, but I can make no guess at the date at which they came to Arabia. Whenever it was, they appear to have left no relations or traces behind them in Africa. Their main settlement is at Zabid in the Western Yemen. They are of the Shafa'i sect, but practise witchcraft, make phalli and hold snakes and snake-charmers in great respect. In appearance they are small and their skin is a dull dark brown, not a glossy East African black. The only race in the country which will do filthy work, the Akhdam are in great demand and are employed as sweepers. They have their own headman in their small communities, successful wizards appointing themselves to the post without election.

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197 The second foreign race is the Hajur. They appear to be South-west Abyssinians and are very like the Galla. Like the Akhdam, they have long ago lost any linguistic connection with Africa and speak Arabic. They are hardy and well-built and live in grass-nut settlements on the coastal belt between Lahej and Abyan. Some, on occasion, bear arms, but they are on the whole un-warlike and seek casual labour at harvest time. The 'Abdali tribes of Lajeh have intermarried with them to a considerable extent, and for this reason the 'Abdalis are darker than most coast Arabs and many villages in their territory are occupied by settled Hajur. In a few generations the Hajur and the 'Abdali will be indistinguishable, and I think this mingling of the two races must be very recent, and probably began during or just before the Turkish occupation of Lahej in 1916.

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622 East of Aden, for some hundred miles, the coastal fishing communities are of Hajur or mixed Hajur stock. They elect their headmen as the Arabs do and are of the Shafa'i sect, but, like the Akhdam, they incline towards witchcraft and phallic worship. The observant traveller on the Lahej road will see plenty of evidence for this close to their settlements.

174 It is possible that these two African races came to Arabia during the second and third centuries A.D. as camp-followers to Abyssinian armies. But this is pure conjecture.

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361 Finally, we come to the Jews. Jewish settlements exist all over the Protectorate. The principal settlement is in San'a, and all Jews of South Arabia claim inter-relationship and have many family connections in Palestine. They claim to be descended from the Jews of Kheybar. It is more probable, however, that the original Yemeni Jews are of South Arab race. Before the rise of Islam the people of South-west Arabia were

244 TOWNS AND ARCHITECTURE OF THE HADHRAMAUT

133 a second miracle happens. There is a cleft in the great basalt plateau and
 311 a beautiful green valley opens abruptly in the flat tableland—a valley running from east to west, joining the sea some 150 miles further on. This is a fertile valley with gardens and palm groves, millet fields and white palaces. An underground river continually provides water for the wells and the little irrigation channels. There are crops up to three times per year. In this lovely setting very civilized and well-dressed townsfolk live in large mud-built towns on the valley cliff sides. Recently they have laid aside their arms and ceased their blood feuds and tribal wars which raged from town to town, from tribe to tribe, from family to family. With the aid of the British adviser they have established law and order and made their foreign trade, which is their livelihood, flourish unhindered.

172 When we go back into history to find out where this miracle has sprung
 341 from, we discover that there were the old Sabeans and Hymyaritic civilizations of 1,000 or 2,000 years B.C., of which Mr. Ingrams spoke. Perhaps it started with the Minean Empire, on the eastern border of Yemen, and its capital, Ma'in. Later came the Sabeans with their capital a little south, at Marib; followed by the Katabaneans, whose centre, Timna, was at the south-eastern corner of the great desert. And lastly, perhaps, the Hadhramis, whose early capital may have been the much disputed Shabwa. These people built in stone, and their buildings were several storeys high and of very fine dry masonry. Many are the ruins covering the western territory between Aden and Hadhramaut and to the north in Yemen. But also in Hadhramaut itself, further east, there are vestiges of towns and temples, in the main valley and the side valleys; great plans of garrison cities, and remains of castle and palace walls in beautifully executed stonework, all erected perhaps some 2,000 years ago.

341 With such a tradition it is not surprising that something is still found
 333 in the present day, and although the Hadhramis have not continued the stone masonry and have turned mainly to sun-dried mud bricks, their achievements are of remarkable interest.

101 Reviewing the various groups of the population, there are the bedouin
 342 who still live by camel transport, the sand bedouin of the desert who live in simple black camelhair tents, and the bedouin mountain tribesmen who live on the arid plateaux. The latter are rugged and tough, like the country round them. Their life is hard; it is scorching hot without any shade in the day, bitterly cold at night at 6,000 feet. They still build their low windowless huts with brushwood roofs with the stones of the plateaux in dry walling. They carry on in their primitive way the stone tradition which has been lost elsewhere in the eastern area.

361 The next class of inhabitants we meet are the remote valley bedouin,
 311 who live in rather better circumstances. They do have a little grazing,
 342 cultivate a little land where they grow millet called dharrah and a sort of little cucumber-tomato called faguws. They live in the earthen beds of long-dried-up rivers that have a flood from the hills about once a year. They have grown lazy like everyone else, and they build their little castles of mud bricks with a base of rough stones from the river-bed. A passage down the centre leads from the entrance door with almost windowless rooms for storage either side to a stair leading to a sheltered roof terrace.

TOWNS AND ARCHITECTURE OF THE HADHRAMAUT 245

It is the same type of building that has been carried to perfection in the towns. This brings us to the chief group of interest—the townsfolk.

The ancient cities usually lay on some small eminence in the centre of the main valley or up a side valley. They had defence walls round them and were probably manned by very well-organized garrisons. When the "middle ages" or "dark ages" of Arabia came upon this area with the decline of the land trade routes in the second century, these cities seem to have been abandoned as the empires broke up. The people who remained after this decline seem to have taken to living in eagles' nests and cliff-side towns built on the steep slopes of the valleys. They may be the forefathers of the town dwellers found today in the main valley of Hadhramaut and its tributaries of Wadi Do'an, Wadi bin Ali, and Wadi 'Idm.

People of the side valleys remained much closer to bedouin tradition than in the main valley, as in lovely Do'an, for instance—the narrow, riverless valley, its bed entirely covered with thick palm groves which are irrigated with water collected in pools and tanks from the yearly rains. They live simply, drinking the old bedouin drink of husk coffee with ginger and eating the plain millet cakes with a few dried herbs and vegetables (instead of tea and imported rice as is now done in the large towns). There are no natural resources here. Food, except dates and honey, is scarce. To earn a living the Do'anis go and trade abroad, mainly in East Africa. The women of the valley retain their picturesque costumes with heavy jewellery reminiscent of the bedouin silver. Their dresses are mostly of homespun black cotton (as also the men's coloured loin cloths), but for "best" they wear silver embroidered black velvet with gold and silver braid bodices.

Their cliff towns are a fair size and an amazing heaping-up of one building above the other. They are solid and well built of several storeys, on a long narrow plan parallel to the hillside in order not to dig too far into the mountain. Massive walls have small windows and corbelled cornices not found elsewhere in this area; they have a Gothic decorativeness that is pure instinct and a lovely rough, crumbling mud surface that fades into the mountainside because they are made of the same material as the mountain itself. Usually the houses are laid out in small apartments, a room with a lobby and a washroom to each; sometimes one, sometimes two to each floor. Both buildings and streets are narrow for lack of space.

But when we come to the great Wadi Hadhramaut the streets are wide and the buildings are much larger and more sophisticated. This Wadi has its underground river and innumerable wells. Luxury abounds. The people from the great valley towns—Shibam, Saiywun, Terim—made their fortunes in Singapore and Java, and here one comes to the most impressive buildings of Hadhramaut.

The great desert town of Shibam with its 500 houses is a town of merchants only. Contrary to all other towns its site is on an eminence in the centre of the valley, and I wonder whether it may not be an old Sabeian site. The buildings on the outer rim of the town form a solid wall, five to six storeys high, and these are the houses of the great, where they get a maximum of air, light and view. Six storeys is the agreed maximum, so that no one shall overlook his neighbour. Only the ruler's castle, on

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246 TOWNS AND ARCHITECTURE OF THE HADHRAMAUT

● 361 a mound, is seven storeys and rises above the rest, the whole, like all
342 others, built in mud bricks.

In the centre, the space that is left, lie huddled the one-storeyed shops of the suq and the many-storeyed flat houses of the poor. Shibam seemed the only town where houses were occupied in flats. Elsewhere I saw almost exclusively one-family houses even if the family had many groups within it.

342 All houses in Hadhramaut have a strong inward slant from bottom to
333 top, which gives them a look of strength mingled with grace. There are no basements and barely foundations, but the ground floor is an almost solid base, so thick are the walls that taper towards the top. They may be almost 3 feet thick at the base for a tall castle, and a foot at the top.

In Shibam, the houses forming a solid rampart wall have windows at the two ends only, and a small light-well to light the stairs in the centre of the deep building. The ground floor usually contains granaries and stores. The straight flights of the stairs rise between thick walls with a very heavy central block. On the first floor the Shibam citizen keeps his goats and rabbits in the outside rooms, while the centre is occupied by more stores. About the second floor begin the living quarters—that is, the office and rooms of the men, stores in the centre again, and often with kitchen, washroom, and lavatory. These washrooms and lavatories are systematically built over a central shaft, though water is mostly allowed to run from a gutter into the centre of the street. But there are “back” streets for the sanitation and “front” streets for doors. About the third floor the private quarters begin. They would be men’s living quarters, with the ladies on the floor above, the fourth, with kitchen and washrooms again; right on top, often little private quarters for the owner of the house where he may enjoy most fresh air. Each floor has a double set of windows, a large one down to the floor and a small square one for ventilation above, up against the ceiling, so that there are continual draughts running through the top of the room. Practically all rooms have windows on two sides, and with this and the thick walls and the smooth plaster they remain pleasantly cool.

342 The lower floors are usually the loftiest; even the ground floor store
353 rooms are up to 12 and 13 feet high. The house often has two entrances—
531 a large door for the men and a little one for the ladies, with separate stairs in the larger houses, even in Shibam where land is scarce. The façades are in rough mud brick, a uniform brown colour with a white plaster smooth base and white ornaments round windows and parapet, getting richer towards the top of the house, which is the best part of it.

Their plasterwork is one of their great arts. It is extraordinarily hard. To obtain this it is presumed to be mixed with date juice. When polished with a piece of flint and rubbed with a cloth for hours it acquires a lustre that makes it shine like marble. This is chiefly done inside the main rooms and in the washrooms and stairs. Outside it is only polished at the base, for water to run off. The ornamentation of the upper storeys is left rough white. But as people’s wealth increased they have abandoned this form of very characteristic decoration, which divided the tall buildings in broad brown bands alternating with narrow white bands at window level.

TOWNS AND ARCHITECTURE OF THE HADHRAMAUT 247

Now they cover the building in white plaster all over, and the charming ornamentation in darts and trefoils is lost. 342
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The oldest building in Shibam, the castle, which may be anything from 80 to 150 years old, still shows this decoration in horizontal bands of white round the windows. It seems an old bedouin tradition, for I have found it in remote bedouin villages. So all these old, charming and vigorous forms—dart motifs, broad bands, crenellated terraces, carved and nail-studded doors and graceful mucharabias for the ladies to look down into the street from the high terraces—are being abandoned. The present-day Hadhrami thinks them old-fashioned and copies the Indian and pseudo-Classic styles he has seen in Java and Singapore. Niches are filled in; and instead of the flat, low relief white ornaments (all shapes receding because the mud crumbles and the yearly rainfalls wash them away) we now find entablatures, pediments, balusters and pilasters, designed for much more lasting materials, like stone, and which here soon become shabby. 341
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Shibam, the old-fashioned, has only just begun to suffer from this. Going, also, is one of the amenities of the Arab house: the coffee corner. In almost every room and terrace there was a little dais in a cool and shaded corner by a window where the master or mistress sat to make coffee for the guests. In the walls behind the dais there were niches specially shaped to take the pestle and mortar, the charcoal tin, the cups, and a small cupboard to lock away the precious ingredients—coffee, ginger and sugar. On the window-sill there was often a tall jar for the water and a runnel for waste water to flow away. Instead of these we now find the tea ceremony round the samovar in the middle of the floor, the little dais being broken away. 342
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But we now move to the most fashionable of the Hadhramaut towns—to Saiywun and Terim and the many surrounding small towns. Here one finds a different type of people. There are many merchants too, but here we find another leading class, also great landowners in Java and Singapore. These are Sayyids, members of the eighty holy families, descendants of Mohammed, who live in these towns beside the lower classes. They have been the spiritual and temporal lords of the country for centuries. They have authority in matters of justice and civil affairs, and they are believed to have healing gifts. Until recently they were the undisputed rulers of the country. Now their power wanes before more democratic forms. 361
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These people live in shining white palaces in the manner of *grands seigneurs*. They wear long white silk coats or the Indian silk longie and pastel-shaded shirts. The ladies, up till recently, wore heavy satin embroidered and sequin-covered kimono-like gowns, bunched into a low silver belt round the hips. Now these are forbidden as they cannot be washed. They wear their hair in hundreds of fine plaits. Up to the age of eight little girls may show face and hair, then they cover hair and neck with a close-fitting shawl and at twelve they go into purdah completely. 565
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Their houses are built in a solid square block without inner courtyard and with windows on all four sides. Even the old streets are fairly wide in these towns that lie in the foothills. The more modern houses are surrounded by a walled garden. They are completely divided into two, one 565
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LAND AND PEOPLES OF THE HADHRAMAUT, ADEN PROTECTORATE

Ruthven W. Pike

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ALTHOUGH Southern Arabia borders on the much-traveled route to India and ocean liners daily touch its shore at the port of Aden, it has been little reconnoitered, far less than the northern part of the peninsula. A chronological account of exploration in the part of Southern Arabia known as the Hadhramaut, by Mr. W. H. Ingrams (now Chief Secretary in Aden), appeared in the *Geographical Review* for October, 1938. It is entirely due to the tactful and untiring efforts of Mr. and Mrs. Ingrams, who, with the coöperation of Seiyid Abu Bekr al Kaf, member of the wealthiest family in the Hadhramaut, have succeeded in establishing peace and understanding among the many tribes of the region, that it is now possible for a European to journey unmolested within prescribed regions.

[131]

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The boundaries of the Aden Protectorate, of which the Hadhramaut is a part, extend into heretofore unexplored territory and have not been surveyed in the manner customary in settled areas. The limits are well understood, however. They are formed by the Gulf of Aden on the south, the district of Dhufar on the east, the southern margin of the great interior sandy desert of Rub' al Khali on the north, and a line running N 45° E from Perim Island to the Rub' al Khali on the west.

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The population is densest near Aden and its mountainous hinterland. There are, however, a great many people to the east of Aden, who live along the coast and in the interior of the Hadhramaut; Mr. Ingrams estimates their number at 260,000. There are also many towns and villages between the mouth of the Wadi Maseila and the Dhufar Coast, with a population thought to be about 25,000. Mukalla, with 16,000 inhabitants, is the chief port of the Hadhramaut and seat of the British Colonial Administration for the surrounding area.

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[631]

CLIMATE

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The climate at sea level between October and April is healthful and agreeable to one accustomed to living in temperate regions. On the interior plateau, or Jol, at altitudes of 3000 to 4000 feet, and in the Wadi Hadhramaut, at 2000 feet, the nights are cool, with minimum temperatures reaching 50° F., and are apt to be windy. At such times ordinary summer clothing and light bedding do not afford enough protection.

From April on, the average and maximum daily temperatures

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8: Pile N-4 (no date) 1940 MM2 Hadhramaut MM2

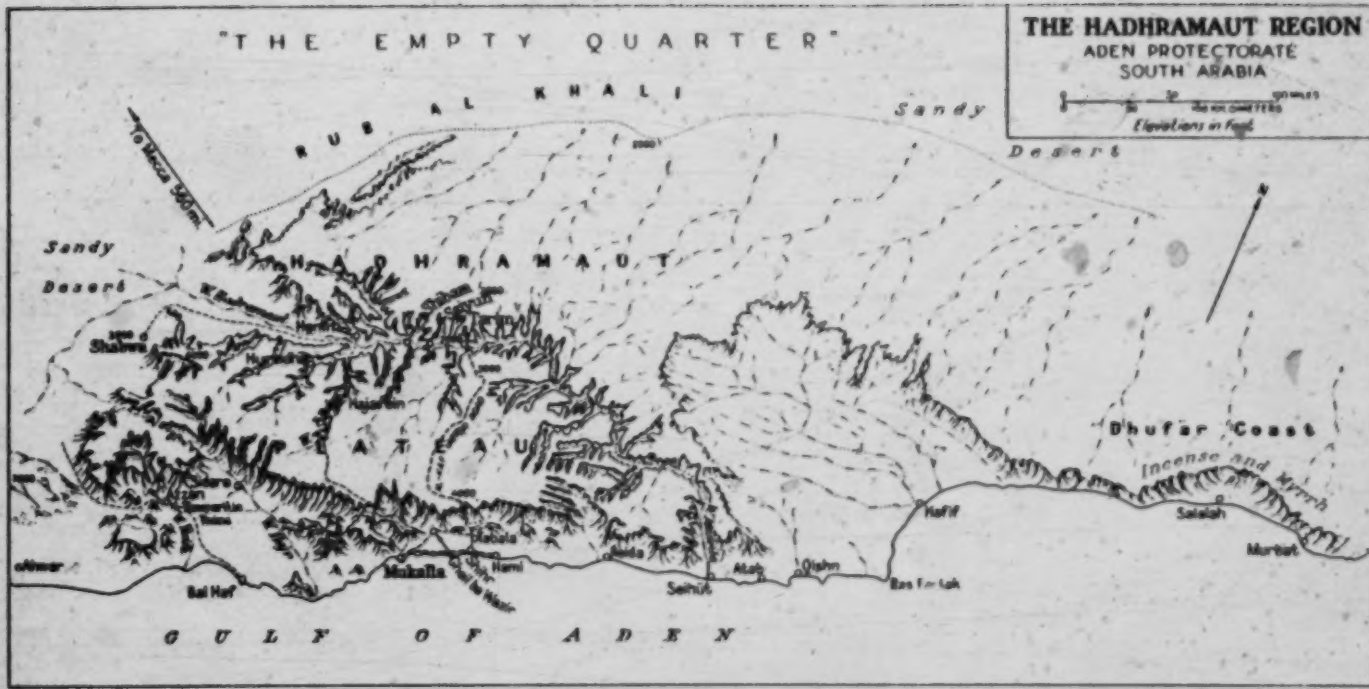


FIG. 1.—Diagrammatic sketch of the Hadhramaut illustrating the direction of the plateau by the main wadi and its tributaries and the relation to other drainage systems. Mukalla is about 300 miles east-northeast of Aden, in $14^{\circ} 32' N.$ and $49^{\circ} 07' E.$ (See Fig. 1).

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FIG. 9—Shibam, looking down the Wadi Hadramaut toward Sabyun (see Fig. 7). Shibam is built on a low hill at the tip of a plateau spur and, for lack of space, grew upward; the buildings are eight to ten stories high. The landlord occupies the upper stories and these parts are whitewashed; the more whitewash, the wealthier the owner. Note the abandoned fields embanked to prevent runoff of water. The upper right-hand margin shows the plateau topography in the direction of the sea, a hundred miles distant.

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FIG. 10—European guest house at Sabyun. Only one half of the mansion is in view. Most of the courtyard above the steps is occupied by a swimming pool.

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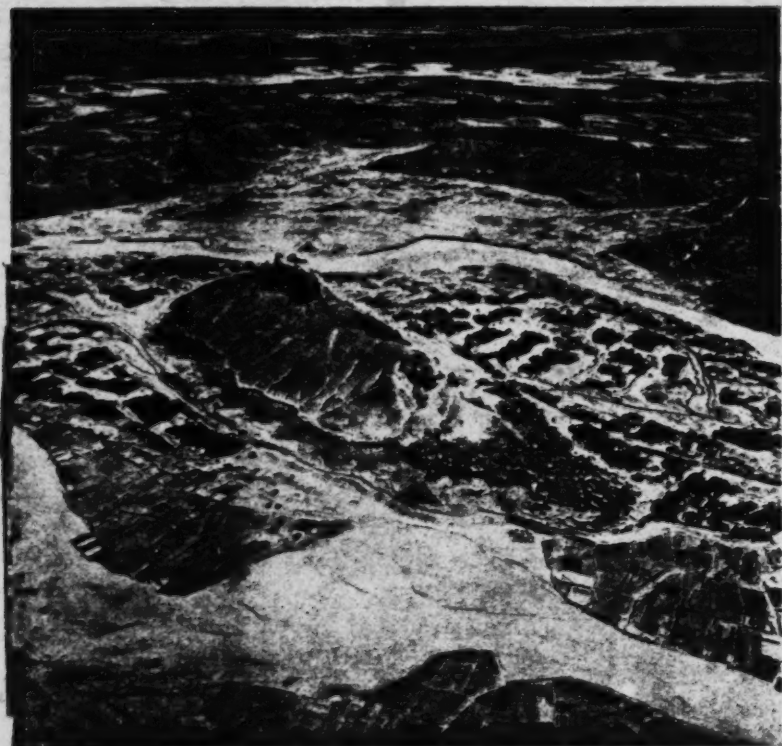


FIG. 11—Hajarin, the largest city in Wadi Du'an, is on one of the principal caravan routes between Mekele and the Wadi Hadhramaut. Its site was obviously chosen with an eye to defense. Groves of cultivated date palms and millet fields may be seen amid a series of earthen retaining walls and irrigation ditches. As in other cities of the Hadhramaut, adobe brick is the building material.

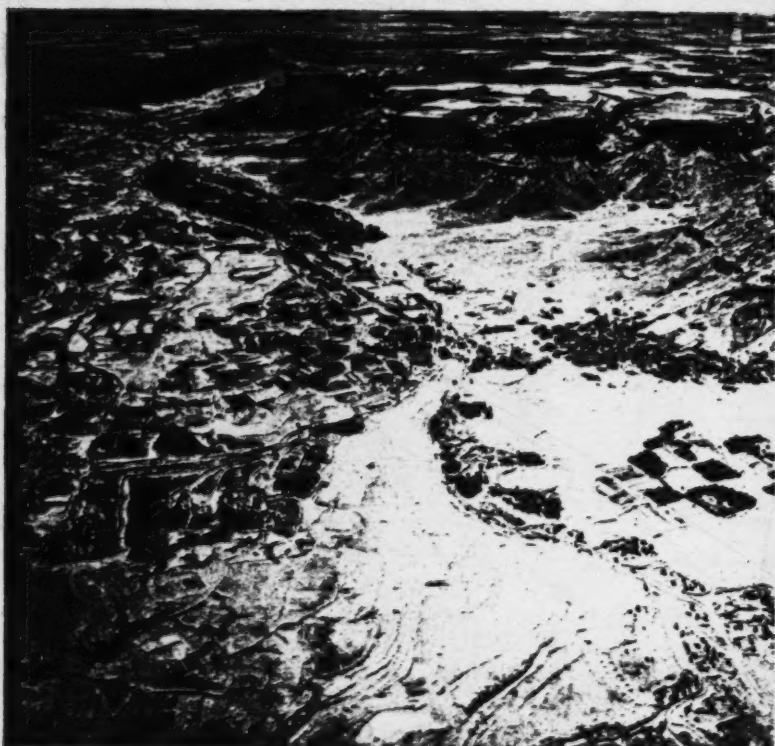
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FIG. 12—A typical, fortified, Arab settlement on the banks of the Wadi Hajr. The irrigated groves of date palms furnish the main foodstuff.

P. 638

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FIG. 13—Haroidin, in the Wadi Amd. Like a majority of the Hadhrumant cities, it is situated in a semi-protected spot. Much used and shadowed agricultural areas may be observed throughout the broad valley. This view over the tableland looks southward toward the sea and illustrates the steep-walled nature of the drainage system among even the smallest streams.

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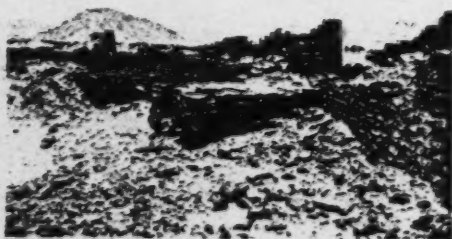


FIG. 14—Recently discovered ruins along Wadi Majr, near Assan, dating from the time of the pre-Islamic Himyaritic kingdom.

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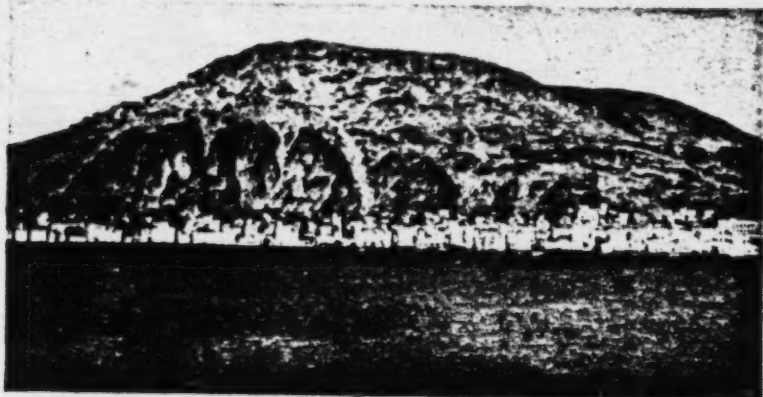


FIG. 15—Mukalla from the sea. The skyline of the second largest settlement and commercial center on the south coast of Arabia.

- 133 Gradients are low, not more than 1 in 500 and very probably averaging about 1 in 750.

STREAMS NEAR THE COAST

The area between the coast and the southern margin of the Hadhramaut-Maseila and Hafif basins, some 500 miles long, is drained by short, intermittent, steep-gradient mountain streams, few of which, except certain sections of the Maseila, are perennial. The best known of these is the Wadi Hajr, which enters the Gulf of Aden at Ras al Kalb, 50 miles southwest of Mukalla. Another is the Wadi Meifa, about the same distance beyond Hajr. Both of them, although they have not been traced to their sources, are reasonably reported to be fed by springs.

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FIG. 16—The harbor of Mukalla. "Main Street" follows the shore of the bay behind the first row of buildings. Mukalla builds most of the locally-owned dhows.

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FIG. 17—Ruins of a pre-Islamic city in the Wadi Masella. The site was chosen for defensive purposes and each house was in itself a fortress.

HOT SPRINGS

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[135]

Hot sulphurous springs are widely scattered in the coastal zone, and fairly accurate accounts of many of them are available. They commonly deposit gypsum in quantity. Some of the deposits are so large as to suggest either that activity was more general in the past or that the position of the spring outlets has shifted. The springs may be attributed to the same subterranean conditions that prevail in Yellowstone Park, where descending waters become superheated through close association with uncooled rocks and rise again to the surface.

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[27]

Within half a mile of the coast of Hami, east of Mukalla, several hot springs are utilized by the natives for irrigation of date palms and millet and also for drinking. Neither here nor elsewhere does the



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FIG. 18—A view in the Wadi Masella where water is present during most of the year. The edge of the Jol appears in the background.

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mineral content of the water seem to affect agriculture adversely. A striking example is seen about five miles north of Shihr where a series of springs depositing sulphur and gypsum have built an impressive mound, on which the village of Tabala stands. Their abundant and continued flow enables extensive irrigation by hand-dug canals and aqueducts and affords a means of livelihood for several hundred

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FIG. 10.—A caravan settling down for the night on the cold and stony Jol in the lengthening shadows of the setting sun. A caravan stops wherever night may overtake it and with little or no cover the Bedouins find a place to rest among the stones and shiver themselves to sleep. A coating of indigo stain with which the Bedouins not uncommonly paint themselves is said to be some defense against the night air.

people. The temperature of these springs on emergence is not far below boiling point, and they are reported to be the hottest on the coast.

At the small village of Harshiat, $3\frac{1}{2}$ miles north of Mukalla, a few tepid sulphurous springs likewise are valuable for their yield. At the village of Gheil ba Wazir, on the inland road between Mukalla and Shihr, is an extensive gypsum flat and also a group of gypsum-depositing springs. Here a tobacco-raising community has sprung up. A part of the arable land is devoted to the growing of dates and millet and the remainder to tobacco, for which, owing to a quality unsurpassed in Southern Arabia, demand exceeds supply.

The small community of Husn Baquidran depends on a limited but constant supply of nongypsiferous sulphur water in the mountains of the Wadi Hajr, 30 miles from the coast. Irrigation is practiced on a small scale. The sites of Sidara and Mahamda, on the Wadi Hajr above Husn Baquidran, were determined by the presence of several groups of sulphur springs that are used for irrigation and consumption.

VEGETATION

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Today only the seaward fringe of the Dhufar Coast region, which during the pre-Islamic empires of the Minaeans, Sabaean, and

361 Halfway up from the coast to the top of the Jol, on the road from
 245 Mukalla to Tarim, there is a small spring in a coconut grove where
 438 agricultural Bedouins live. These people obtain part of their meager
 283 income by collecting and selling herbs that are said to grow only in
 [342] this vicinity as well as from a flock of goats and from coconuts. They
 are semi-cave dwellers and have walled up with loose stones rock
 ledges lacking sufficient overhang. The tribe is deft at making
 coconut-fiber rope, which they prepare for braiding by carefully
 pounding the fiber on a rock with a wooden mallet. Here a market
 comes to the door in the form of caravans going to or from Tarim,
 and to them the rope is sold or traded.

EMIGRATION AND IMMIGRATION

167 Lack of employment and overpopulation in the Hadhramaut have
 186 caused large-scale emigration to both the east coast of Africa and the
 191 Malay States. Even abroad the tribes show a tendency to congregate,
 with the result that emigrants customarily establish foreign residence
 with their relatives and friends. Many Hadhramis return, so that
 today, after a long period of both emigration and immigration, Malay
 has become a "second language" in the Hadhramaut.

556 Some have acquired riches, but no one has expended them in a
 185 more notable fashion than Seiyid Abu Bekr al Kaf. His family
 acquired wealth in Singapore and then returned to the Hadhramaut
 with the hope that through its efforts the cultural and material status
 of the region might be improved. Donations were made to the poor,
 city slums bettered, roads constructed; and small English automobiles,
 485 transported by camel across the plateau and assembled in the valley,
 were introduced. An elaborate guesthouse in Tarim and another in
 Seiyun were constructed, equipped with imported European furniture,
 and stocked with food and servants so that a foreign visitor might
 know that accommodation meeting his standards and needs was
 491 available. Recently a difficult truck and automobile road between
 Tarim and the coast, a distance of 170 miles, was completed by
 the Al Kaf family without outside assistance and at the cost of
 many thousands of pounds, to connect the hinterland with the more
 advanced and better-developed and more easily accessible coastal
 728 region. However, the greatest humanitarian achievement in the
 185 modernization program of the Hadhramaut, that of the termination
 of age-old tribal warfare and the spread of peace, was not long ago
 brought about by Mr. Ingrams, assisted by the influential and whole-
 hearted coöperation of the Al Kaf family. At last the incredible,
 unceasing warfare of the Hadhramaut, where villages only a few hun-
 dred yards apart blazed away at each other month in and month out,
 has stopped, and caravans are no longer sacked by raiding parties.

133 During the daytime the heat was stifling, and at night it was so cold that for hours before the sun rose I was no longer able to sleep. The interminable, barren plain was covered all over with sharp, loose fragments of stone, and among these wound the narrow path along which from morning to night we steadily wended our way.

312 Drinking water is here to be found in *negābas*, which are cisterns hewn out of the rock some three meters below the surface, with a narrow opening. Low ridges lead the scanty rainfall to the *negāba*. Owing to the narrow opening there is very little evaporation, and if one has no rope at hand with a vessel to draw water, this opening is just large enough to admit a man to dip it out.

485 Near the *negāba* there is usually a little square building made by piling up rough stones in clay, this is called *murabba*, and here the midday hours with their scorching

486 heat may be spent. For the sake of safety, our
609 Bedouins avoided the *negābas* as places for passing the night. In the evening the neighborhood of the bivouac

was carefully reconnoitred, and usually sentries were posted at night. The authorities at Makalla had given us for our personal protection two negro soldiers belonging to the famous slave army of the *āl-Qa'ēti* sultan. •On 133 May 15 we reached the wonderfully beautiful valley *Wādī Dō'an*. The descent of hundreds of meters of this almost perpendicular wall of rock with loaded camels was a difficult feat causing some anxiety; but the Bedouins and their camels reached the valley below with-

245 out a single mishap. As we looked upon this *wādī*, hemmed in by its high walls of rock, it looked like a

land of magic with its deep-green groves of date palms and its clay villages with great castles and high houses. [361] • A glowing heat as dry as dust prevailed in *Wādī Dō'an* night and day. The bright yellow and deep red bunches of dates were hanging ripening in the hot wind. In the shade of the magnificent and remarkably well kept trees the population were quietly waiting for the harvest time.

144 A great deal of mixture with negro blood (of slaves) has

A JOURNEY IN HADRAMAUT

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taken place here, and there are still many slaves for ¹⁴⁴ agricultural work.

The old blind governor, Bā Surra, received us in his ⁶⁰⁹ castle with oriental hospitality. The only thing we had to complain of in our lodgings was that there were too many interested in us! Our animals for mountain transport had to be exchanged here for others which were accustomed to traveling in the hot sand of the level *wādīs*.

On the 17th of May we resumed our journey, after having been entertained first in the summer residence of the vizier of Makalla, where his son acted as host. As ³⁶¹ the evening shadows fell we reached Sēf, a miserable and squalid village where nearly a century ago von Wrede was recognized as a Christian, and barely escaped a miserable death. We also had unpleasant experiences at Sēf. Long before Sēf the *wādī* had lost its splendid ³¹¹ datepalm cultivation, and had become a broad valley of ¹³⁷ sand and stones, with here and there some lotus trees (*nibq*). After the excellent reception we had had at ⁶⁰⁹ Dō'an, Sēf was a grievous disappointment. The governor was supposed to be away, but it appeared later that because of his embarrassment and poverty he had sought an excuse to be relieved of the duty of conferring hospitality upon us. In a very primitive manner we were installed upon the roof of a stable by the governor's soldiers, who took his place as our hosts. We were not left alone for a moment, for interested visitors were continually jostling one another on our roof. We had to secure fresh donkeys at Sēf, and the troublesome negotiations about this began that evening.

The next day the governor appeared, but he seemed to have absolutely no influence. We had to wait for hours before the necessary donkeys and camels were brought. A large escort of soldiers eager for *baksheesh* wished to accompany us, but I vigorously opposed this, and succeeded in reducing their number to two. Much too late, weary of all the negotiations and disgusted with the obvious opposition and antipathy of everybody here

609 against the two non-Moslem travelers, we started in the direction of Hajarēn. It was a silent struggle against thirst and heat. At last we were standing at the foot of the mountain on which Hajarēn lies. It must be a very old town. For a land of warfare its position is also very favorable. In the midst of the broad valley, on the top of a steep rocky hill, which stands there alone and commands the entire valley, they naturally preferred to build a town in former times. We were at the end of our strength as we worked our way up, in through the gate of Hajarēn, and by many narrow, steep streets to a plain house where a friend of the Dutch was said to be living.

361 609 He might well have been startled when he saw the caravan of his unexpected visitors. It was a long time before the doors were opened. Luck was not with us.

[585] A double wedding feast was just being celebrated, and the women had to vacate the room in which we were to be received. Our host was not rich, but he put himself and all that he had at our disposal. When he saw how weary we were and how we longed for rest, a room was made ready for us higher up, where we could sleep until the meal was ready. We were under the roof of a Dutch subject. I remember with deep gratitude the oriental hospitality which cannot be praised enough, and of which we saw here a brilliant example. Thoroughly refreshed

361 609 we started in the afternoon for Meshed. We had to close our ranks in doing this, for here was the neutral

721 609 zone between the regions of the āl-Qa'ētī and the āl-Kathīr. Everything here indicated warfare and highway robbery. Meshed is a little place built in the midst of the desert, solely for the purpose of preventing highway robbery. The trade route from the Wādī Hadramaut through the Wādī Dō'an to the coast is safe since Meshed was established. Here we came into the jurisdiction of the family al-'Attās, and our troubles and anxieties came to an end. We were taken into a beautiful, spotlessly clean guest house, and were welcomed as honored guests by the cultured son of the absent governor.

A JOURNEY IN HADRAMAUT

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On the 19th of May we reached Horēda, the tribal³⁶¹ village of the family al-'Attās, where we had a fine recep-¹⁹¹ tion. Horēda can thank the wealth accumulated in Java⁵⁶³ and at Singapore for its beautiful houses and mosques. There is a large number of Dutch subjects there, and so many of them speak Malay that one even frequently hears it spoken on the streets.

On the 20th and 21st of May we remained at Horēda³⁶¹. The mosques and schools were carefully examined, and some short excursions were made in that neighborhood.

Horēda lies in the Wādī 'Amd, which branches off from the main *Wādī* of Hadramaut, to which we now returned, leaving Horēda on the 22nd of May. Bin⁴⁹⁴ Marta' from Soerabaya, a large dealer in building ma-³⁶¹ terials, took us in his auto, which was the first that ever came to Horēda, to the place where he lives, Hēnan. It was a difficult task among the endless sand-hills to find a track on which it was possible for the auto to travel, and when a sandstorm came up we had to flee to the Diyār-āl-Buqri, certain high castles in the midst of the broad sandy *wādī*, which were the center of a warfare which had been going on there for years. The fighting captains and their soldiers received us very well; they appear to have close family relationships with Java. Elsewhere, in a description of the political situation, I will deal minutely with the Diyār-āl-Buqri and their inhabitants. Hēnan is a little place which is lost in the sand. By installing a motor pump, our friend Bin Marta' is trying to arouse his village to new life.

On the 23rd of May, Bin Marta' took us in his auto³⁶¹ to al-Qatn, the residence of the sultan of Shibām. We²⁴¹ were here once more in the āl-Qa'ētī jurisdiction. At al-Qatn the Wādī Hadramaut changes completely, and beautiful date-palm plantations begin here. In the shadow of these palms lie the luxurious green *dhura* fields (maize). The sultan did not appear to be at al-³⁶¹ Qatn, and we were received by a member of the family.⁶⁰⁹ Through a severe sandstorm we drove on to Shibām, the

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609 New York of Hadramaut. The city consists of very high houses built close together. One drives into the city through a heavy double gate, and then up a square in front of the ancient but beautiful palace, which is at the same time a castle. The young and sympathetic sultan received us cordially, but was very much displeased about our guides of the al-'Attās, who had not taken care that His Highness was properly informed beforehand about our coming. The situation was relieved by some rich merchants of Singapore with an invitation for us to take an auto ride to their plantations, and by their asking the sultan's permission to invite us to stay at the house in their plantation. This the sultan permitted, on condition that we should first take a meal with him, and that on the way back we should make it possible for him to prepare a worthy reception for us. The gentlemen at at-Tuwayy and La'jam had a house like a fairy tale, where we afterwards stayed in the atmosphere of the 000 Arabian nights. In front of this house, which was decorated in fantastic colors, there was a small swimming pool, and here in the soft moonlight we forgot all about the sandstorm.

We spent the morning of the 24th of May with our hosts and the sultan at the house in the plantation, and at midday we went further on to Sēwun in the sultan's automobiles. There they had been properly informed as to our coming. The sultan, surrounded by all his retinue, was awaiting us in a white guesthouse, situated in the plantation quarter. In this little town, which is the most beautiful in Hadramaut, we spent several interesting days. The sultan of Terīm also has his palace at Sēwun, and is generally at the last-named place, since at Terīm Sayyid Abu Bakr Al Kāf is the dominant person. In his palace we spent one forenoon.

491 On May the 26th we went in two of the sultan's automobiles to Terīm. At the express desire of His Highness we drove along the mountain road, which was constructed by Sayyid Abu Bakr Al Kāf, and the entire

A JOURNEY IN HADRAMAUT

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cost was paid by him. The way across the mountains is⁴⁹¹ fantastically dangerous, but an expert chauffeur with a first class auto seems to be able to pass over it without any accident. I made up my mind, however, not to risk it again, and on the way back to follow the longer way round through the *wādi*. The mountain road was constructed at a time when it was impossible, owing to hostilities, to pass through the level country.

From the 27th of May until the 7th of June we were⁷⁴¹ in Terīm as the guests of Sayyid Abu Bakr Al Kāf⁸⁷¹. As a Sayyid he has no official part in the government of¹⁸⁵ his country, but actually he is the man who is now doing most for his country and people. It was he who founded the schools at Makalla, at ash-Shihr, at Dō'an and in the towns of the Wādī Hadramaut, and it is he who supports them; it was he who made possible the transport of the first automobiles from the coast to Terīm, along the great road which he is now engaged in constructing. He is the man who constructed the automobile road from Terīm to Sēwun, and it is he who gives generously to thousands of the poor, to whom he has food supplied every Thursday evening. Terīm is the town for religion and learn-³⁶¹ ing; once it was the most important town of Hadramaut, and it is again on the road to become that. It is a town with a multitude of mosques and dozens of palaces, in which are living those families the members of which were able to amass millions of money in Java and at Singapore. The home of Sayyid Abu Bakr is the place where religious and political leaders meet one another, and where the future of the country is discussed.

Thanks to the help of our host, we were able to make⁷⁷⁸ a trip to Sūne, the center for archæology, and finally to^[782] attain our most distant goal by being able to visit the⁷⁸⁸ central sanctuary of Hadramaut, namely, the grave of the prophet of Allah, Hūd, and to explore the mythical abode of the souls of the unbelievers, Bīr Barhūt. The tomb of Hūd (Qabr Hūd) is the Mecca of Hadramaut and of the surrounding countries. For three days in

728 every year pilgrims assemble there from all those regions,
 778 and both before and after that a Truce of God prevails
 484 during an appointed period, in this country which is rent
 asunder by mutual warfare. Never before had a Christian
 been able to get further than Terim in the direction
 of this sanctuary, and without the protection and the
 planning of the powerful Sayyid Abu Bakr Al Kāf we
 should not have succeeded. On the way to Qabr Hūd
 we passed the magnificent ruined castles of el-'Urr and
 Thōbe, and the remains of houses and a cemetery at
 Makēnun. Qabr Hūd seemed to be a silent and defunct
 little town, with great houses which are only occupied
 for three days in a year. In the bed of the *wādī* there
 appeared to be water here, but before it reaches the sea
 it is said to disappear underground or else to dry up.

36d
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 346 The grave of Hūd, the great preacher of repentance in
 Hadramaut, is adorned with a dome which impresses
 one by its simplicity and beauty. The other sacred
 buildings are equally beautiful and are well kept. Where
 we had expected to find a Bedouin sanctuary which was
 neglected and primitive and surrounded by mud huts for
 the pilgrims, we found instead on the border of Arabia's
 "empty quarter," far away from the world, a sanctuary
 built and cared for with devotion and great talent.

133 We entered still further into the branch valley of
 Barhūt, and at the end of this *wādī* we saw at a height
 of about one hundred meters above the bottom of the
 valley the dark yawning chasm of the Bīr. Barhūt, of
 which even the ancient geographers furnished descrip-
 tions, and definitely anticipated that there must be here
 the crater of a great volcano. After an investigation of
 two hours in the dark passages, arches and tunnels of
 Bīr Barhūt we were able to determine that we have here
 to deal with an ordinary limestone cave. Nowhere in
 this region did we see any trace of volcanic action. It
 was only in the broken ridge of mountains on the coast
 that we saw many traces of volcanic action. Further
 north the strata are horizontal; a layer of limestone about

A JOURNEY IN HADRAMAUT

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a hundred meters in thickness lies on a likewise horizontal layer of sandstone. Owing to this, the valley profiles throughout Hadramaut are monotonously uniform. ¹³³

On the 7th of June we left Terim. With some difficulty we had succeeded in securing the sympathy and coöperation of Sayyid Abu Bakr for our plan of trying to reach Aden overland. The baggage would be sent direct to ash-Shihr, and thence by sea to Aden. We could take with us only as much as we could carry with us on our riding camels. With a small escort and fast camels we should then perhaps be able to pass unnoticed through the region where there was war. This plan fell through. We were continually coming upon territory through which we could not pass. By way of Horêda we passed through the Wâdi 'Amd to a place where, beyond 'Amd, the territory between two contending parties compelled us to make a circuitous movement through the country of the Deyyin Bedouins. Even though we traveled rapidly with a small party we were continually compelled to make new detours. In so doing we got still further away from our original goal, namely, Nisâb (or Ansâb), which is the furthest English outpost in the hinterland of Aden. At Yeb'ith, where the attitude of the population was antagonistic, and where our food supply seemed to be extremely limited, we gave up the Aden plan, and decided to make rapid marches direct to Makalla. At Sidâra we entered the Wâdi Hajr, the only *wâdi* in South Arabia where there is always running water. At Mēfa'a we reached the coast. Through the difficult mountain range along the coast we went as far as the fishing town of Borûm. Then we followed the coast to Makalla, where we arrived safe on the afternoon of June 21. ⁶⁰⁹
¹³³
³⁶¹

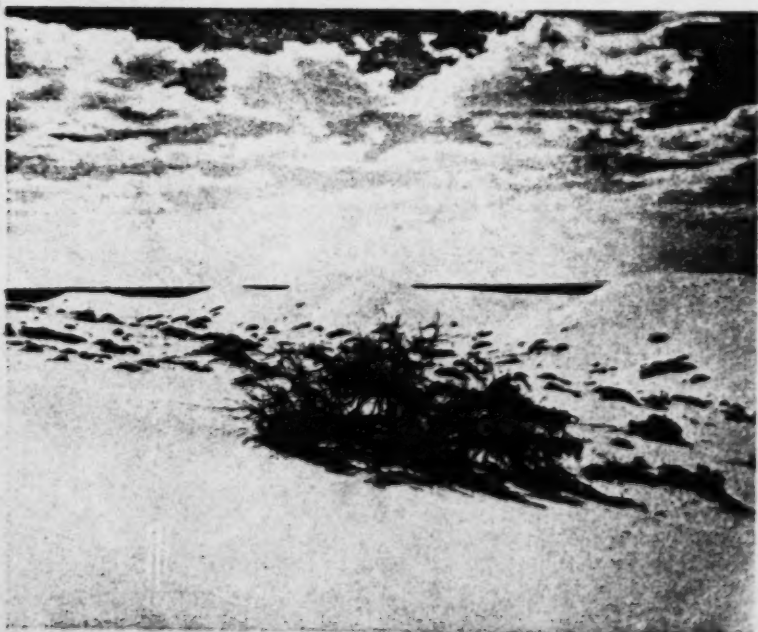
The return journey had been partly through territory never yet traveled. Von Wissmann was thus in a position to put on his map the exact connection between Hadramaut and the hinterland of Aden. By this conclusion of

● 36



3. A typical town on unproductive land in the Wadi Du'an

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4. Part of the "Assoda" scarp seen from the Urug az Zaxa dunes. The scarp can be seen as a black line on horizon level. Vegetation is largely *Calligonum comosum*, *Dipterygium glaucum* and *Cyperus* sp.

133 maut, and not with their beheaded remnants north of the subsidiary watershed, then the similarity becomes obvious. As would be expected from this theory, the south-flowing tributaries to the Wadi Hadhramaut have heads even deeper than those on the main watershed. Given a short eastward displacement in the courses of the original rivers, then it is possible that the Du'an and 'Amd drainages originally fed into the Hizar and Jinab respectively.

The completion of the present phase of river capture occurred when the headwaters of the Hadhramaut cut right back and out of the western edge of the *jol*, and formed the unusual and almost unique feature of the wide upper reaches in a line from Husn al 'Abr to Shabwa. The headwaters cut back rapidly across the plain which had been formed by the wadis 'Arma, Jirdan, Baihan, etc., and carried all the waters from them down to the Mascilah and the Gulf of Aden, whereas before they had drained towards the Persian Gulf. This capture has left a vast dry plain, the Khudaif-Mulais basin, with dry watercourses up to 2 miles wide. Several such courses may be seen in the Wudiya'a area, and have banks 20 feet or more deep, and floors of heavy fluvial gravels.

A series of levels carried out in early 1951 showed river capture still occurring around Husn al 'Abr. Here short, steep-profiled tributaries to the Wadi Hadhramaut are cutting back into the headwaters of the Wadi Hudhi, which flows north-eastwards past Zamakh with the cliff edge of the *jol* forming its right bank. Hills such as the Misair group have been isolated from the rest of the *jol*, and both Misair and Rubah retain the flat-topped character of the *jol*. The cliff face of Rubah is only some 200 feet high on the north where it descends to the Hudhi, but on the south it drops 500 feet to the Hadhramaut. Levels were also carried out in the Minwakh area and showed the capture of the lower waters of the Hudhi and the waters of the Sibr, Kor, Sulhaba, etc., which had been tributary to it. The point of capture of these rivers by the Aiwat as Sei'ar is at Shasun, about 10 miles downstream from Minwakh.

The pattern of settlements

361 The siting of settlements in the mountain areas is dependent on agriculture
133 with its requirement of a workable tilth and water at a manageable depth.

491 Among the crystalline hills these conditions are best fulfilled at the foot of the torrent course, where the first patches of riverine plain appear. Thus there is a series of settlements from Ranya through Bisha, Tathlith, Hamdha, Salwa, Najran, Shudaif, Marib, Baihan, and Ansab to Al Hadhinah, and all these settlements can be reached by motor transport from the inland plain by driving up the wadi bed. Penetration upstream of the settlements is frequently difficult as the bed becomes stony and boulder-strewn, and all pretence of riverine plain ceases.

133 In the *jol* the wadis descend in a series of steps which are caused by strata
311 more resistant to erosion. The horizontal section of each of these steps has retained sufficient silt for agriculture and water is also available. Moreover the vertical cliff faces, sometimes higher than the width of the valleys they contain, cut off the morning and afternoon sun, thereby considerably reducing

133 the amount of evaporation. Accordingly we find in the north-south wadis a continuous belt of cultivations with hamlets of a few houses every mile and towns about 15 miles or an easy day's walk apart. As opposed to this the cultivations in the Wadi Hadhramaut, which runs west-east, are to be found mainly in belts along the northern and southern sides, the south belt being wider than the north, due to the increasing evaporation and lower water table towards the centre of the wadi.

311 Except for the hamlets which occur among the fields, the buildings make use of unproductive land, and perch up against the cliff side on the talus slope. This position also carries the advantages of shade together with good siting for defence. Where land is at a premium, villages may be so sited as to become inaccessible even to the draught and load-carrying beasts used in agriculture, and the stables and grainstores are found at the edges of the fields and at the foot of the narrow winding path leading up to the village (Plate 3).

[104] Water for the permanent cultivations of *dhurra* (*Sorghum* sp.), *dukh* (*Pennisetum typhoides* et spp.), lucerne and date palm has until the last few years been drawn by man or animal power, raising a leather bag of water by walking down a ramp away from the well shaft. Nowadays greater use is being made of diesel- and petrol-driven pumps, increasing both the yield and the area it is economical to cultivate. The effect of these pumps, which are available on deferred terms, in lowering the water table will be watched with care. New crops such as potatoes, the brassicas, and sugar cane are also being introduced under the agriculture scheme in an attempt to make the Hadhramaut, if not entirely self-supporting, at least less dependent on its "extra-territorial population."

241 This limitation does not apply to the flood crops which are snatched wherever possible. Throughout the lower wadi systems there exists a complicated network of deflector dams which have the object of spreading the floodwaters over as large an area as possible, and leading a certain part of them into irrigation channels. Many retaining dams have been attempted, but usually unsuccessfully, as the major structure has been an earthwork with only the spillway of durable construction. In the shallow beds of the wadis running north from the secondary watershed there are many small cultivated patches and groups of two or three fortified houses are often situated where camel tracks converge on water cisterns cut into the rock.

The transition belt.

133 The transition zone between the mountain systems and the sand desert takes a number of forms. North of the Ramlat al Mundafan the Kaukab sandstone plateau overlies the crystalline rocks to the west, and to the east has eroded to become an area of minor plateaus and blocks. Through the wide flat valleys between these minor plateaus runs the main Najran-Dawasir track, roughly north-south in longitude $44^{\circ} 45' E.$ at a general height of a little under 3000 feet. To the east of this track lies the southern section of the Nafud Dahi, running parallel with the road, and rising to a height of 100 feet

104 ¹ Ramlat(t): a general name for any sand feature. Thus the Ramlat al Mundafan means literally "the buried sands."

133 The Cretaceous bed is particularly massive and juts out beyond the overlying strata to form bold headlands between the lateral wadis. The more gentle slope below to the wadi floor is due to soft red sandstones, with occasional shaly layers towards the top. They are probably the local representatives of the Nubian sandstone. Owing to their softness they are being eroded rapidly and consequent undercutting of the superposed limestone causes huge falls of rock. The result is a thick mantle of scree, consolidated in places to a breccia which almost hides the sandstones. The formation of this scree must have begun far back in the wadi's history, for not only have the talus slopes been cut into "semi-detached" hillocks, but they appear to plunge under the valley filling. Numbers of chert implements of Levallois type lie in and on the scree and argue a *status quo* as far back as the middle or later Pleistocene. In historic times also these scree and breccias were put to practical use, for tomb entrances of the pre-Islamic inhabitants of these valleys were cut through them, and sepulchral caves hollowed out in the soft sandstone slopes beneath.

[172] Travelling along the main wadi and up its tributaries, the beds in the bounding cliffs appear to remain at a constant level above the wadi floor. The strata cannot therefore be truly horizontal, but must rise gradually both west and south. To one used to the valley systems of Egypt a striking feature of the Wadi Hadhramaut is the monotonous flatness and uniformity of its floor (Plate 3). No great prehistoric gravel terraces mark higher water-levels, and the present flood-channel or "seil-bed" is a relatively insignificant feature. Obviously the most important episode in the wadi's history, after its actual cutting, was the deposition of material which filled it and its tributaries to some unplumbed depth. The upper part of this fill is a fine sandy silt, which will be described later, but there is reason to believe that gravels underlie it, for farther down the main wadi they come to light. Moreover in the Wadi 'Adim, an important tributary coming in from the south near Tarim, the 15-m. section of the wadi bank shows 4-8 m. of silt overlying thick gravel bands (Plate 5). These gravels fade out before the mouth of the wadi is reached, and have presumably plunged deeply down and may join similar deposits in the main valley.

The Wadi Hadhramaut shows a curious reversal of the normal valley form in being wider towards the source than the mouth. In the narrower stretch below Tarim, known as the Wadi Maseila, Mr. and Mrs. Ingrams found lava-flows which, it has been suggested, may once have blocked the course. Air photographs show the position of this lava, but have not conclusively corroborated the idea. The narrowing, moreover, begins before this point for no apparent petrological reason, and the cause more probably lies in the wadi's history, and is conceivably due to complicated river capture. Unfortunately time and tribal conditions prevented an examination of this area.

[361] All the detailed work of the expedition was done from the small town of Hureidha in the Wadi 'Amd, 24 km. from its junction with the Wadi Hadhramaut. Here one of the most important tributary systems enters from the south. It consists of two big valleys which divide, 10 km. from their common outlet, into the Wadi Du'an running due south for 80 km., and the Wadi 'Amd running south-south-west for over 120 km. Near the junction of the

182 in which tribesmen will not willingly engage, and as they are so conservative it will be long before they forsake their ancient occupation (or lack of occupation) and adjust themselves to fresh possibilities.

162 In the Hadhramaut however if the main producing area is to be the main wadi system; there is there a population which is already largely agriculturally minded. Shibam is chiefly a commercial centre, the principal market of the interior, but outside Shibam and throughout the other towns of the wadi the atmosphere is rural and people are largely land owners or workers on the land. In addition the tribes have become settled and it is interesting to note that most of them have settled in *badu* sections. Those tribes living in the great wadi are settled, but they have relations in the barren areas who are Badawin. If it becomes possible not only to make the country more self-supporting as regards its own food supplies, but also to produce something for export, it will benefit not only the growers but also the Badawin living between the coast and the wadi, for at present they have to take their camels back to the coast unloaded, since the Hadhramaut only consumes. Recently

000 we forwarded samples of cotton and castor oil seed, which grow practically wild in the Hadhramaut without irrigation, to the Imperial Institute for examination and the reports were most favourable. This is not to say, of course, that their cultivation can be profitably undertaken without much further investigation and some experiments, but they are two possible lines of development, and now that an Agricultural Officer is being appointed new crops for systematic cultivation may be found. Water is of course the chief need, but that also we hope to investigate and there is every indication that there should be plenty of it in the areas most fit for agricultural development.

361 Mukalla is the political and commercial capital of the whole country. Here [643] the Qu'aiti Sultan lives, and it is the headquarters of the Mukalla Government, [645] and my own headquarters as Resident Adviser to His Highness and as the officer responsible to the Governor of the Aden Protectorate for political relations with the five easternmost Sultanates of the Protectorate. Mukalla 504 is the one place that most of the several hundreds of visitors have seen. 364 It is the most important port on the south coast of Arabia between Aden and Muscat, but somehow does not yet seem to have left the category of places which travellers take for granted, perhaps because until my wife and I took up our abode there had never been permanent European residents. In the last few months the European residents have risen to six, and though the place looks very much the same to us as it has always done, visitors say it is changing. A ship's captain who landed a short time ago asked in the bazaar how it was that port facilities had improved and how it was that the town looked cleaner. I believe the most enduring memory of Mukalla to people who have landed has been the stupendous fly population and the smells of dried fish and other even less pleasant substances. I would not go so far as to say that the flies and the smells have disappeared, but a recently trained local sanitary inspector with a corps of sweepers and sanitary dustbins have made some difference.

364 The climate of Mukalla is on the whole pleasant enough, and with the 164 gradual cleaning up of the town healthy enough. Steps are now being taken 781 to cope with the mosquito nuisance, for last year we had a particularly bad

epidemic of malaria, the sequel to the heaviest rains the country had had, according to the old inhabitants, for twenty-two years. It was astonishing to see after a few hours of heavy rain how much damage had been done, for rocks and debris were washed down from the cliff behind the town and the main bazaar street cut across in many places by torrents. 364
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Like every seaport Mukalla is thoroughly cosmopolitan and you find in its bazaars representatives of Arabs from all the coastal parts of South Arabia and the Red Sea and Persian Gulf, as well as Somalis and other Africans. One curious strain of not infrequent visitors are long-bearded Mongolian pilgrims who flourish incomprehensible Chinese passports at me and, speaking no Arabic or other language which can be understood locally, apparently desire onward travel facilities. There are quite a number of Indian visitors and residents too, including Banian shopkeepers, and in the upper layer of Mukalla society the various races, Indian and Arab, mix quite happily. We all attend each other's parties and the Government servants of Mukalla have started a very good club. Amongst the various festive occasions of the last year or so none was greater of course than the Coronation celebrations. The streets and house-tops were gay with flags and I can remember no more beautiful sight than the illuminations at night. The Palace, the Residency, the Government offices and the principal mosques were outlined in coloured lights, and I should think Mukalla that night burnt almost as much incense as Pliny complains of Nero burning at the funeral of Poppaea. Almost every house that had not coloured lights heaped incense in piles along its roof parapets and the coloured lights and the flaming incense were wonderfully reflected on the waters of the harbour, while clouds of smoke filled the streets with a sweet-scented fog and completely obliterated the smell of the fish. Now of course Mukalla is every night reflected in the water, for electric light has been introduced and the greenish glow of the new street lights is visible far away. At the Sultan's request steps are being taken to reorganize and train his forces and to raise and train forces for the Kathiri Sultan, and thanks to Captain Hopkins who has been in Mukalla for nearly six months the standard is already much higher than formerly. 361
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After four until sunset Mukalla walks abroad, sitting either in the cafés on the water front or wandering out through the western gate and sitting in groups above the camel park and the road which leads to the interior. This is the familiar road which has been trodden and described by most of the older generation of travellers, but I suppose that few Europeans in future are likely to follow it on camel or donkey as we did on our first visit three years ago, for I hope it will not be long before the new motor road is finished. The 20 miles or so which are now completed are really a remarkable achievement, for the road is a mountain road, skilfully built up with stone along the hill-sides and well above the torrent beds. The line was followed and mapped by Captain L. G. Beach, R.E., who in a short visit also fixed the latitude and longitude of Shibam and Tarim, but there has been no expert supervision and the builders, all men from Mukalla, have shown themselves extraordinarily skilful. 517
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Nowadays most travellers for the interior go by car, either along the beach to Shihr or, if the beach is not open, along the inland road which 454
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passes Gheil Ba Wazir, a well-built walled town and the headquarters of the Hamumi tobacco-growing industry. The most skilful diggers of wells and irrigation channels and tunnels come from this place and the system of water which irrigates the tobacco plantations is extremely thorough.

Shihr is an ancient town. Its present walls are not old but there has been a town on this site for at least eight hundred or nine hundred years, and the principal coastal town of the neighbourhood has been hereabouts for a great deal longer. Mukalla of course is much newer. Shihr is an important fishing centre and vast quantities of fish are brought in daily to be sun dried for up-country consumption or eaten fresh locally. Weaving, dyeing, and mat making are minor but locally important industries. About 7 miles from Shihr is Tubala which has been built on a hill over sulphurous springs. This place has won local renown for its sulphur baths and quite a number of rheumatic sufferers have visited it. Hami, farther along the coast, has an even larger number of hot springs, but the picturesque site of Tubala suggests the possibility of a Spa hotel, easily accessible by car from Shihr, and we have rather prematurely considered the positions of the Pump Room and Concert Hall in the Spa Gardens. In view of the progressive ideas of His Highness and the Seiyids in the interior, the provision of such hotels is not an unlikely development before long, and the country will be an ideal winter resort. Shihr is the principal market for the whole of the eastern Hadhramaut, including all the Kathiri country, and its imports by sea are very considerable, although it is worse off for harbour facilities than Mukalla, as it is nothing but an open roadstead and has no jetties; but apart from the local Aden steamers even ocean-going steamers call there as well as at Mukalla.

Most of the carrying trade is in the hands of the great Hamumi tribe, which has no real villages of its own and extremely few dwelling-houses, but which owns a very large number of camels. The chief of the tribe also owns a great quantity of date palms in different parts of the Hamumi country. I have recently done a considerable amount of flying over Hamumi country which extends over about 3000 square miles and is now well known to the Royal Air Force.

When we first went up the road to Tarim in November 1936 the car road was of course not completed and some 20 miles northwards from Shihr there was a gap which had to be traversed by donkey through Ma'adi, the country of the Ba Hasan Tanbulis who had steadfastly resisted the attempts of Seiyid Bubekr and the Al Kaf family to complete it. These Ba Hasan Tanbulis are allied to the Hamumis and are nicknamed 'Tandubi' because they are the only people in the whole of the Protectorate who grow betel nut and pepper vine, though Ibn Batuta speaks of it at Dhufar a good deal to the east, and I expect it exists there still. There is nothing much in the countenances of the Ba Hasanis to make you think they are related to the Hamumis, for as a whole the Hamumis are fine-looking men and uncouth is a mild word to describe the general run of Ba Hasanis. Hamumis themselves have said to me that they are not human beings, and an Arab friend, when we were looking at some of the more primitive of them, said to me: "They only want tails and you would say they are monkeys." However they grow on you as I daresay monkeys do after a time, and I am now quite fond of them. When

and here we stopped on our first journey up, dispossessing a large band of monkeys. This was the first time I had seen them so far east, though we have often seen them north of Aden. As a matter of fact, one rarely meets mammals apart from gazelles and foxes in the Hadhramaut, though lately I was offered a hyena pup in Tarim, and there are wolves, ibex, and oryx. Others prefer for lunch at Reida a house not far away, where if you give an order in advance you can obtain quite well-boiled rice and boiled meat. Our superior friends in the Hadhramaut have named the place Shepherds, principally I think because you are always overcharged there. The first time we passed through the village somebody asked my wife for medicine and was given Epsom Salts. Crowds then came out and stretched forth supplicating hands which were all filled and in this way a pound or two was distributed, but there has never been any ill-feeling about it and relations with the tribe have been uniformly friendly. They have a large tree which is known as the Sanctuary, and under it all the important tribal conferences are held: Here I sat with the elders on a subsequent visit and they signed the general Hadhramaut three-years' truce.

A little beyond Reida you pass into Kathiri territory belonging to the Al Jabir, and the road passes near Risib, where there is a landing-ground. The people of Risib have had a very bad reputation for caravan looting and holding up cars; indeed they fired on cars before ever we came into the country. They were punished for an offence of this nature and are now genuinely among our best friends. My wife and I have stayed with them at their invitation and they entertained us lavishly in their simple way. They told me that they had always believed themselves to be under the protection of the Sultan of Turkey; now their only request is to be helped to find water, and I very much hope that before long it will be possible to help them, as they depend entirely on rain-water and when their pools dry up they have to leave their homes and wander away with their stock elsewhere.

The last sign of permanent life on this road is a little beyond Risib at Heru, where there are a few Sheikhs who have some popular water-holes which last longer than most others on the road and are generally much surrounded with stock. It was a wonderful sight near Heru last year after the heavy rains to see the shallow wadi green from side to side, winding away in each direction apparently fully cultivated. The people never cease to talk of the blessing of peace through which they are able to cultivate far more than they were before, and those happy times are universally attributed to the mercy of God manifested as a reward for the peace.

From Heru to Tarim takes four hours and the road is absolutely desolate. Caravans follow a wadi route into the Wadi 'Adim where there is water, for there is not a drop to be had on the route that the cars have to follow, and of course it is usually on this part of the road that one has breakdowns.

I arrived at Tarim at 8.15 in the morning. The 'agaba leading down to Tarim is one of the most remarkable engineering constructions in the world. People who know say that no European engineer would attempt it. It consists principally of hairpin bends which you have to reverse to get round, and parts of it have gradients of about 1 in 3 or 4. If you fire a rifle at the top of the 'agaba it lets Tarim know you are coming and the whole place troops

OUT TO MEET YOU.

out to meet you. Many people prefer to walk down the 'aqaba, and in any case the drivers stop at the top to tie up the brakes. I have only walked down once, and that was on the morning of the New Year. I sat for a short time at the top and it really was a most beautiful sight watching the day break over the minarets and white houses of Tarim. 600

"Tarim and thou desirest no more" is a local saying, and in truth I know of no happier places to live in than Tarim and Seiyun. I shall never forget our first impressions of Tarim nor I think does anybody else forget his, but the charm of these places grows with knowledge and they have a hospitable and cultured society. There is little literary learning in Mukalla or Shihr: Mukalla can be difficult to live in, but Shihr is always friendly and welcoming. 212 538
Seiyun and Tarim are not only that, but can talk of affairs, of history, and of philosophy. The whole country is full of poets, and not only quotes the old poets but records constantly current history in *qasidas*, and that is how much of it survives. At a Shabwani dance the poets assemble and in turn compose extempore couplets, which are repeated by the choir leaders and taken up by a hundred throats.

Tarim and its rich suburb of 'Aidid, where there are several beautiful Riviera villas, are of course under Kathiri rule, but they and the small village of Al Ghuraf are in Tamimi country. One interesting fact about Tarim that I have learnt recently is that it contains a state within its walls. This enclosure, which contains a few houses inhabited by the Seiyids of Al Haddad, is ruled by their *mansab* under some ancient right. His subjects are completely under his jurisdiction, and even if they commit offences in the city of Tarim are not tried by the Sultan but handed over to him. The intelligentsia of Tarim call him the *Baba* (the Pope) and his state the *Fatikana*. Tarim and Seiyun both have old religious academies (*Rubats*) to which students come from considerable distances in the west of the Protectorate and from the Yemen. 874 609
I remember when I first passed the Tarim Rubat a long time ago there was a rush to exclude the contaminating influence, and all the doors and window shutters were hastily banged. Life gets more pleasant when crowds of children and adult hangers on cease to follow you shouting *Nasrani* (Christian). When I returned to Mukalla from the interior in March 1937 one small boy did shout *Nasrani*, but was immediately corrected by a friend who said "That's not a *Nasrani*, that's Ingrams."

The Tamimis, who stretch several miles on the way to Seiyun and down the Wadi Mascila to below Qasm, the Tamimi capital, are a Qu'aiti tribe, so that Tarim and Al Ghuraf form islands in their territory. There are no Badu sections to the Tamimis, and they all live in the wadi and emigrate largely to East Africa and the East Indies. They are however an astonishingly dis-united tribe whose sections were constantly warring against each other, mostly over land questions. In this way they are a great contrast to their neighbours, the Manahil, who belong to the same Confederation, the Beni Dhanna. The Manahil are all Badus but are completely united in following their young chief 'Aidha bin Tannaf, a very fine lad of about twenty-five. I thought at first that the Manahil were not going to join in the truce, but after holding back for a little while they came and signed, and have never caused the slightest trouble, though 'Aidha had considerable difficulty in restraining 649 [667]

hospitality in the new house during the past year, and last hot weather nothing was more delightful than to sit in the swimming pool in the evening and listen to the strains of the B.B.C. Empire Orchestra. Since then the Arabic broadcasts have started and they are extremely popular throughout the Hadhramaut, which now sets its watches by Big Ben. Bathing over, dinner would be laid on carpets by the side of the bathing pool. One rarely sits down less than twenty at meals in Seiyid Bubekr's house and very often it is forty. The average daily consumption runs into about 30 to 40 lb. of rice, three or four dozen eggs, half a dozen chickens, and one or two sheep, and several pounds of vegetables. We went up for the wedding of his daughter, and then over five thousand people were fed for three days. [207]

Seiyun has been our principal headquarters in the wadi, and from it I have continually visited all the neighbouring places, staying at Shibam, Al Qatn, Henin, Qa'udha, and Hureidha. You never get to Hureidha without stopping for a meal at Diyar al Buqri, where the people are so hospitable that they have been known to fire on those who have attempted to pass in cars without stopping to have a meal. The Buqri are Nahd, and although they are settled they are still rather Badu. On my first visit they offered us a large house if we would but stay and rule the country, and it was then I learned that they had imported a first-class cook from Java in the hope of being able to entertain Europeans. Great as is the hospitality and kindness of all the Nahd, the meals at Diyar al Buqri are as fine and as varied as anything you could get anywhere. Their ideas even of afternoon tea are on the most lavish scale. I have had it with them three times and on each occasion they have produced cakes, honey, and halwa, several varieties of tinned fruit, British biscuits, and super-cream toffees. [609]

Beyond Diyar al Buqri, as you enter the Wadi 'Amd, stands a little fort with a sentry for ever gazing out. It was some time before I discovered that the sentry was a dummy, a lump of clay artistically draped with a black cloth, but in recent months I notice he has fallen into disrepair. The Nahd extend down into the Wadi 'Amd almost as far as Hureidha, of which the population consists entirely of Seiyids of the Al 'Attas family and their dependants. Here, too, I have several times stayed, and there is now a landing-ground. There is no need for me to say much about Hureidha as it is here that Miss Stark, Miss Caton-Thompson and Miss Gardner have been wintering. One interesting fact about Hureidha may however be too trivial for their notice, and that is that one of the mosques has two large town clocks, one with a face 6 feet in diameter and the other 3 feet. Only the latter works, and they are of course at the top of the high minaret. But they are inside the minaret, and you have to walk up sixty or seventy steps to see the time. 712 619 080

Up the wadi from Hureidha is the Ja'da tribe. I have not travelled farther up the wadi than Hureidha on foot, but before I went there for peace negotiations my wife did the journey on camel. The wadi is thickly populated and has numerous small villages which at that time were nearly all at war with each other. My wife took down particulars of thirty-two major feuds going on between sections and even between houses a few yards apart. There were trench systems, similar to those at Qa'udha, leading from the houses to the fields, but owing to the disturbed conditions cultivation had suffered badly AND THERE WAS A GENERAL DESIRE FOR PEACE IN ORDER TO GET ON WITH THE WORK IN THE FIELDS. 619 361 628 241

070 and there was a general desire for peace in order to get on with the work in the fields.

070 My wife was accompanied by Seiyid 'Alawi al 'Attas and Jemila, a devoted maid servant of the family, who perched precariously on the back of my wife's camel singing Badawin war songs. My wife learnt some of them and they proceeded up the wadi singing duets. Besides being an amusing companion Jemila was a very useful one, for she proved an excellent lady's maid and a masseuse as well. Seiyid 'Alawi has married a tribeswoman, so the party stayed at Zeila in the house of his brother-in-law, one of the principal Ja'da chiefs. Like many Ja'dis their host had been to Java, but the only sign of his travels was a bicycle which he had brought back with him and which he said he preferred to a camel. From Zeila they rode through many small villages to 619 'Anaq belonging to the Al ash Shaibi, who are credited with possessing the Evil 754 Eye and consequently shunned as much as possible. Seiyid 'Alawi thought 361 it prudent not to mount his camel till the village had been left well behind, 342 in case he was made to fall off by some evilly disposed person. They spent 778 a night at 'Amd, which is almost at the end of Ja'da territory, for a little farther up the wadi the Madhi tribe have their habitat. All the villages in the wadi are much alike with a few three- and four-storeyed houses set amongst smaller ones, and most of them have well-built tanks for catching rain-water. Particularly in the left bank there are many dug-out caves, largely used now for habitation and grain stores. Miss Caton-Thompson says that these were probably all Himyaritic tombs. I think some cave dwellers she met were rather put out when she told them they were living in tombs. Many of the Al 'Attas family, who have much influence over the Ja'dis, have been canonized and their domed tombs are objects of veneration in several villages. My 070 wife's appearance was taken for granted at 'Amd, where she spent a night with women who had been to Java and had seen European women before. They had brought back a few momentos of their travels and impelled by the same spirit that makes us hang Eastern curios on our walls they had hung up a pair of cheap European high-heeled slippers for the admiration of their untravelling friends.

172 From 'Amd they returned down the wadi following the left bank and passed 578 many ruins, most of which covered low spurs jutting out from the cliffs. At Husn Ba Qasm there are ruins known as 'Adiya Qudha's which may indicate the site of what was once the principal town in the wadi, as in the days before Islam it was called Wadi Qudha'a. Near the large village of Bateh they passed the time of day with a man who spoke to them from a second-storey window of his house as he dared not go out, for he was carrying on single-handed a war with all his neighbours. Like many others with whom my wife talked he asked for peace. Another had said "We want peace, we're sick of fighting. A man works in his fields and is shot dead—what's the use of it?" And another stopped them and said: "A country without a government is not a country. Bring us peace and settled government."

361 Returning to Shibam, which is of course the principal Qu'aiti town of the 101 interior, there is west of it past Al Qatn and as far as the junction of the Wadi Du'an a bloc of Yafa'is, with a few Kathiris surviving in such places as Ajlania on the junction itself and also in the Wadi 'Amd. These Yafa'is have been

settled here for several centuries, for as far back as the beginning of the sixteenth century Bedr Bu Tuweirak, the well-known Sultan of the Kathiri, whose chain armour and shield has recently been found by the Kathiri Sultan in the palace at Seiyun, imported Yafa'is together with Zeidis from the Yemen and Turks as mercenaries. In course of time the Qu'aiti dynasty arose from these mercenaries and became the principal power in the country. So long have they been settled here that they are now genuine Hadhramis, and like the rest of the Hadhrami tribes are strongly in favour of the present peaceful arrangements. These settled Yafa'is are known as Thelud to distinguish them from the Gharib, the foreign Yafa'is, who still come from the Yafa' mountains in the western part of the Protectorate and serve a while as soldiers. It is among these latter Yafa'is that those who oppose the peace are found; for they are great usurers and have for long made a living from oppression of the poorer classes; and they realize that with the establishment of good order and justice they will not have the same chances in the future.

Al Qatn is about the farthest west that there is extensive cultivation, and it was a marvellous sight last May to see the whole width of the wide wadi green from side to side. Beyond the Yafa'is westward are the Nahd who extend practically to Al 'Abr. They live entirely in the wadi and in the eastern part of their territory are settled; and in the western, where there is little but sand, are Badus keeping flocks. Their capital is Qa'udha where lives Hakim Mbaruk, the very fine old chief with a wide and enviable reputation for dispensing real justice. The Nahd are a well-built tribe and the elders, of whom there are many, have enormous bellies and resonant voices. From the Nahd we have recruited fine young men for the Qu'aiti Sultan's new camel-lancer bodyguard, and very well they look in their scarlet and blue uniforms. I shall never forget the day when the Nahd signed the peace treaty. They had lived in trenches and imprisoned in their houses for years and they all came out at once and there were many reunions.

North of the Nahd in the steppes between the wadi and the Rub' al Khali is the country of the Sei'ar tribe. We travelled into their territory in 1934 and at the beginning of 1937 when I was travelling round obtaining signatories to the peace treaty, practically every Hadhramaut tribe, asking who had signed and with whom they would be able to consider themselves at peace, ended up by asking "And the Sei'ar?" I do not think there was a single tribe in the Hadhramaut among whom the Sei'ar had not looted or killed, and their reputation is generally bad throughout Southern Arabia, for they are cowardly folk and are fonder of stealing by night and murdering by treachery than by taking and killing in fair fight. Some of the Sei'ar signed the truce straight away, but others later on in the year looted over forty camels from the Manahil, and public opinion demanded that something should be done about it. Arising out of this matter the whole of the Sei'ar country was explored from the air and by this means we were able in three or four reconnaissances to discover the lay-out of their country and incidentally to examine the northern limit of the steppe and the desert.

I accompanied all these reconnaissances, of which the first were made in October last year. So that we might have something we knew to start with, we followed first of all the route which my wife and I had taken before. From

Shibam to the entrance of the Wadi Ser took us three minutes; this journey had taken us exactly two hours on camels, and twenty minutes by car. After sighting the tomb of the Prophet Salih in the Wadi Khonab we turned into the Wadi Ser and at the mouth of the Wadi Latakh I recognized the Bents' Himyaritic caravan signpost. Then we went up the Wadi Sodaf and from Qa' al Fadhlul on the *jol* at its head took directions previously given to me by [622] Badawins for Ba Rumeidan, which we found. This is the residence of Tannaf, the principal chief of the Al Baqi Msellem of the Sei'ar. From the air I saw plainly that just before Qa' al Fadhlul we were over the northern watershed, from which deep-cut short wadis run south-south-west to the Hadhramaut, and long shallow ones in an east-north-easterly direction to the sands. There [311] [342] was very little habitation over this part of the country, and most of the inhabitants live in caves. After just over forty minutes' flying from Shibam we found ourselves between two short wadis running out into a broad channel of sand which it took us two minutes to cross, and beyond it was a broken mass of rock stretching away to the north-east. The channel itself ran out into the desert just west of the course of the flight, and the distance from Shibam to this point is calculated at 69 miles. The visibility was perfect. Air Commodore McClaughry, who was with the flight, noted the high mass of the Seiban mountains at least 100 miles away to the south, so that one could also see at least that distance to the north. An unbroken sea of sand stretched wave on wave far away to the horizon. Looking north it was the most remarkable rosy red colour, quite unforgettable and quite unbelievable if an attempt were made to paint it. It was about three-quarters of an hour short of noon local time, so that the colour owed nothing to early morning light. After a few minutes over the desert, which seemed all too short, we came back to Shibam a bit to the west of Wadi Qubhudh.

Next morning we left Seiyun at a quarter to nine on an almost due northerly course. On this outward flight the same facts were observed, deep short ravines running nearly south to the Hadhramaut, and past the paler coloured *jols* of the watershed more shallow wadis running almost east-north-easterly [261] to the sands. In the upper reaches of the southern system we saw a few poor settlements of the 'Awamir and a caravan of some fifty camels plodding its way southward. The whole *jol* from west to east is heavily scored with well-marked tracks, and it is worth noting, as I have also noted on aeroplane journeys over the Wadi Maseila, that east of our course and some 50 miles north of the wadi as it goes towards Qabr Hud there is a considerable rise in the ground, almost a range of mountains. This is probably the Jebel al Wuti of Von Wissmann's map.

After exactly an hour and a quarter's flying we passed over the edge of the steppe and the desert, just by a conspicuous large white patch of sand, the distance from Seiyun being calculated at 112 miles. Again there was the same wonderful sight of endless rosy waves of sand, though when we were directly over the sand I noticed that it was a rich ochre. Just west of the white patch a channel of desert sand opened into the steppe. This proved to be the eastern end of yesterday's channel, separating a long broken up island *jol* from the mainland. Its situation and shape were sufficiently like Madagascar for us to call it that, and the name seems to have stuck in local usage. The flight

000 coasted westwards along the line just dividing the desert from the steppe; where the larger wadis run out into the sand there were wide stretches of scattered vegetation which made the land look as if there was a green scum on it.

31 At the western end of the "island," much broken with gulfs and with small

36 islands lying off it in the desert, the flight turned to the south-west, a little to the west of the point which had been reached on the previous day's reconnaissance, and explored the western part of the Sei'ar country, the territory of the Al Hatim of which Bin Jerbu'a and Bin Mulhi are the chiefs. This is the heart of Reidat as Sei'ar, and turned out to be surprisingly thickly populated and cultivated. On almost every bank of the wadis were villages consisting of the usual type of Hadhrami Badawin conglomerate *dars*, with a tall tower in the centre, and small contiguous quarters, each called a *Beit*,

000 clustered round it. Subsequent flights made this country very familiar, and with the aid of a Sei'ar, one of the most intelligent Badawin guides, I was able to identify almost all these *dars*. On several occasions we flew beyond Reidat as Sei'ar over uninhabited steppe to Husn Al 'Abr, seeing on clear days Shabwa away in the distance.

These reconnaissances seemed to us very interesting, not only politically but geographically, for the watershed and the fall of the land, steep towards the Hadhramaut and gradual towards the sands, were clearly visible. Up on this watershed I recorded altitudes of 3600, while 300 miles to the east Mr. Thomas states that the altitude remained fairly constant at about 950 feet. This northern steppe is bounded on three sides by sand and has cliff-walls all round it, highest on the wadi side and lowest on the northern or desert side.

360 At a conservative estimate in some 20 square miles there are not less than fifty to sixty Sei'ar villages which have scarcely even been visited by Arabs other than the Sei'ar and the Al Ishaq Sheikhs who live among them.

Some time after these reconnaissances my wife and I visited Al 'Abr on the ground, though she in fact went rather farther and drove some 20 miles towards Shabwa, a day and a half's camel ride from Al 'Abr. We have thus seen the whole of the Wadi Hadhramaut from its source to the sea, and the more you see of it the more extraordinary it is, for it must be at least 40 miles from its northern or left to its southern or right banks at Al 'Abr. This of course narrows very rapidly to 4 miles or so at Henin. It was from Henin that Seiyid Bubekr and I set out for Al 'Abr, following for a start the tracks which Dr. Pike, on a geological survey, had made in that direction. The tracks made by Mr. Philby had of course disappeared.

721 Our object was to obtain the looted camels of the Manahila, held by the Al

701 'Abdulla bin 'Aun of the Sei'ar at Al 'Abr. We had with us the fifteen slave soldiers of the Qu'aiti Regular Army who were to be installed there as a garrison, and as we did not want the Al 'Abdulla bin 'Aun to abscond into the desert with the camels, we had kept our movements secret. Seiyid Bubekr

484 said his sunset prayers at Henin. The lorries had gone ahead and had made very slow progress as they had had heavy sand to negotiate. It was difficult finding the way in the dark, but we caught them up at half-past eight, and all of us sat down to dine together, just near the village of Sur and under the two mountains called Thukmein which form a conspicuous landmark from the air for a radius of 70 or 80 miles around. This was 27 miles from Henin,

484 and we were in country with which there had been practically no contact. It must really have been alarming to the Badawin: a noisy party in lorries, which they had not seen before, and ourselves in cars, shouting directions to each other in the night and firing Verey lights to show each other the way; [486] but the Badawin materialized out of the darkness, most surprisingly without rifles, directed us time and again on our way, and pushed our cars out of the sand.

670 After Thukmein, which we left about half-past eleven, we had no great difficulty in moving on as the moon was up. We drove on for some hours and then stopped to let the rest of the party come up. It was bitterly cold and the keen wind cut through us as we huddled together trying to sleep on the sand, but we did sleep and woke to a marvellous dawn. The sunset of the night before, the brilliant moon, and the sunrise are three enduring memories of that night.

The four flat-topped hills of Al 'Abr lay about 10 miles ahead of us, and although only one of the lorries had come on, the other having had one of its many breakdowns, we decided to go on. It was marvellous hard sand on which a spied of fifty was easy and we had quickly left the lorry behind. We made our way into the wadi bed, myself acting as guide as I was the only one who knew the country even from the air. There were one or two Bureiki Sheikhs about with camels, and rather reluctantly they told us that the 'Abdulla bin 'Aun were also there with the camels. A few minutes' driving up the hard wadi brought us to the ruins of the fort, said by the Al 'Abdulla bin 'Aun to have been built by them.

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[291] The dozen or so Badawin round the well looked extremely surprised when the car drew up. I suppose they were hardly awake, as the morning was still chilly and they were all wearing their sheepskin coats. A few Bureiki Sheikhs came down and bade us welcome. All the rest of the Badawin claimed to belong to every tribe except the 'Abdulla bin 'Aun. Some said they were Sheikhs, some claimed to be Daham, a Yemeni tribe, and some Nahd, but there were a good many shifty looks and in the course of the morning we sorted out nine who had given themselves away and who finally admitted to belonging to this raiding section. There are only forty-three males all told of the 'Abdulla bin 'Aun, but from the amount of trouble they had given in the past it was well worth getting them under control. They have no houses or settled habitation and are about the only people of the Hadhramaut who have goatskin tents. They are part of the Al Hatim, but Bin Mulhi, their chief, says he has no control over them and the Sei'ar themselves were delighted when we took hostages from them and put in a garrison, whose function is to protect the travellers and not to interfere in other ways.

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724 Presently the lorries came up and I installed the wireless and settled the garrison into temporary quarters. There was nothing at Al 'Abr except the ruined fort of which only one wall still stood, a small stone *murabba'a*, one of the dark cube-shaped shelters used by travellers all over the Hadhramaut, and a hut built of branches of trees and grass of which there was a great profusion. There was also a new *weli's* tomb decorated with ibex horns, and one of the Bureiki Sheikhs took us there and slapping the tomb addressed its lately canonised occupant and introduced us. We put the garrison into the

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THE HADHRAMAUT: PRESENT AND FUTURE

IT IS A CURIOSITY OF DU'AN THAT ALL WOMEN DRESS

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301 alike in long black dresses with coloured patches inserted in front and orange scarves over their heads. They are, too, the only women who affect nose rings similar to those usually worn on the fingers. Very few of them have ever left their valley, but many of them bemoaned the absence of husbands who frequently left them for years at a time.

170 The Seiyids lent her a magnificent white donkey to go on to Sif where we had stayed before, and the following day she was met by a friend and a car just before reaching Meshhed. Thence she rejoined me in Seiyun.

From Du'an Mr. Figgis and I flew across to 'Azzan over the upper reaches of the Wadi Hajr, which like the Wadi Maseila has perennial water nearly all its length. I had been to 'Azzan before, but this visit was very short, as the machine crashed on the landing-ground. It was a very artistic crash, and in Air Force parlance a complete write-off. Luckily none of the three of us in the machine were in the least hurt and the crash was far more alarming for Mr. Figgis and his pilot still up above, as it was some time before we found a comfortable way of climbing out of the ruins. I hope that in every crash I have I shall have as skilful a pilot as on that occasion. The crash was due to misguided zeal of the locals, for it was their own home-made landing-ground and they had raked up all the stones off the ground into a ridge along its edge, and it was this we hit as we landed. As ours was the machine with the wireless in it we swapped over into the other, which had landed safely, and flew back to Mukalla to organize assistance.

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411 'Azzan is the capital of the Balhaf Sultan and is most picturesquely situated on a citadel rock by the side of the wadi. I was given a great reception on my first visit there with the firing of rifles and war whooping, which is much more a feature of welcomes in the Western Aden Protectorate than in the Eastern. As we walked from the landing-ground to the village the Artillery, a fine old bronze gun marked "A. Wilson. Cossipore. 1841," was brought into play. Our path led below it and it was really rather alarming, because with each discharge a shower of burning shirts and other old clothes, which had been used as wadding, was fired over us.

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435 'Azzan is the only place where I have seen spears surviving, though my wife saw them in the Wadi 'Amd. One or two aged warriors came out with spears which they shook in martial fashion, threw into the air and caught again. Quite a number of old weapons survive in the Hadhramaut, for my wife also saw crossbows in the Wadi 'Amd and there are more of the old matchlocks in the country, some of them still in use, than in any other part of the Protectorate. The Hadhramaut seems to have turned over to modern weapons much more recently than the Western Protectorate, for most of the rifles, modern weapons, have wooden butts covered with goatskin fastened over them to take the recoil, a precaution far more necessary with matchlocks. It is worth recording perhaps that there is a heavy slump in the price of firearms. The ordinary Badawin rifle can be bought for as little as eight dollars with some ammunition thrown in, and the most modern rifles of continental manufacture, which eighteen months ago fetched an easy six hundred or more dollars when brought in from the Yemen, are now not bought at all and offers have been made of them for as little as fifty dollars.

462 The atmosphere of the Balhaf court is completely tribal; much more like

that of the Sultanates of the West, though I was interested to find that there was a small Jewish community, and this is the nearest that any Jews have got to the Hadhramaut. The Balhaf Sultan, an intelligent young man whom I have known for a long time, came to see me in Seiyun and asked us to help in extending peaceful arrangements to his country. Though most of the sections have signed the truce the situation is still far from settled, as Miss Stark, who arrived at 'Azzan from the Wadi 'Amd shortly after my first visit, will tell. 619
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A short distance down the Wadi Meifa'a from 'Azzan are the ruins of Naqab al Hajar described by Wellstead a hundred years ago. This is Meepha Metropolis. I have only seen the ruins from the air, though Miss Stark has recently visited them. There are inscriptions also at Husn Gharab on the coast which Mr. Martens, one of this winter's visitors, has recently seen. He too was well received. 172

Bir 'Ali is the other Wahidi Sultanate and, though the old Sultan has no claim to rule outside his wedge-shaped little walled town, he is unfortunately at present unwilling to compose his long-standing differences with the Balhaf and 'Azzan relatives, which makes settlement more difficult. I have lately had both Sultans in Mukalla and tried to get them to bury the hatchet. 622
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I have had little opportunity in this last tour to do more for the Mahras than visit Qishn, their capital, occasionally, and Socotra I have not visited since 1935. It may perhaps be remembered that the Bin Zueidi section of the Mahras did not exactly welcome us when we arrived at the coast through the Wadi Maseila in 1934, and a couple of months ago for the first time the Mahras asked for intervention in their internal affairs, as the Zueidi tyranny in Seihut had become acute. We are now trying in the normal political way of advice and exhortation to induce them to cease their exactions on unarmed merchants and peaceful citizens in a town in which they have no lawful concern, and I paid my last visit to Qishn a day or two before I left Mukalla. 000

I had intended to visit Gheidha, the most eastern landing-ground in the Aden Protectorate, but we did not get so far and made a landing at Haswein just west of Cape Fartak. The inhabitants said it was the first time that Europeans had been there, though they called me by my name as soon as I stepped out of the machine. These coastal Mahras are a peaceful folk engaging mostly in fishing, and they have pleasant breeze-swept villages of a simple style of architecture, unlike the Hadhramaut but which reminded Mr. Figgis, who was with me, very much of the Arab dwellings in Northern Nigeria. I do not believe we could really have been the first Europeans to visit the place as there is quite an adequate account of it in the Red Sea Pilot, perhaps derived from a visit of Captain Haines in the *Palinurus* over a hundred years ago. Perhaps too there had been a much earlier European visitor, for authorities on classical geography usually identify Ras Fartak, Cape Syragrus, the Boar's Head, as the point from which Hippolus set forth in about A.D. 45 when he discovered the changes of the monsoons. I have long had a wish to put up on this majestic cape of Fartak a simple obelisk with the inscription, a quotation from the *Periplus*, "Hippolus discovered the changes of the 226
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000 monsoon." Perhaps now that I have visited Haswein this ambition is nearer fulfilment for I do not think the inhabitants would have any objection.

361 Flying back from Qishn on one occasion we flew inland a good deal and it was most interesting to see some of the Mahra villages of the interior, as they were quite different from anything I had seen before. They were surrounded by thick low walls perhaps between 4 and 5 feet high and 3 feet thick. These walls not only surrounded the villages but their fields as well. It seemed to me that they said very little for security in the Mahra country. We crossed over the Wadi Mascila about half-way up it and its great deep gorge was most impressive from the air.

170 I hope I have succeeded in giving some idea of this fascinating country in which my lot is for the present cast, and in reaching which I have achieved a 654 desire now fifteen years old. There is still much to be done in the Hadhramaut, but I think it is mainly by specialist surveys that we can help the people to make the most of it. Something has already been done in this direction, for in 1935 Dr. Storm of Bahrein made a leprosy survey, and at the same time Mr. Maxwell Darling investigated the locust question. This last winter we have been fortunate in having two very able American geologists, Dr. Pike and Mr. Wofford, who covered an incredible area on the ground and the whole country by air. It is hoped that most useful additions to the map will result from their work. It was good to have them there, for not only did they thoroughly enjoy the country but the country has thoroughly enjoyed them.

In the last couple of months Mr. V. L. Griffiths, Principal of Bakht er Ruda College in the Sudan, has travelled through the country and made a survey of the present educational resources and future needs. I believe his report will be of great value to us in this all-important matter. Next will come the investigation of the agricultural and water possibilities for which I believe we shall not have long to wait.

170 Apart from severely utilitarian investigations such as these there has been the visit of Miss Caton-Thompson, Miss Gardner, and Miss Stark, and one may expect that much light on the history and geology of the country will be forthcoming as a result of their researches. I do not know whether the Hadhramaut is likely to be so attractive in this regard as some people have thought in the past, for I believe that Miss Caton-Thompson is inclined to agree with an idea that I have long had that in the times of the old South Arabian kingdoms the Hadhramaut was rather on the fringe of things and that the most interesting area is probably that between Beihan and Marib.

I must not omit to mention that the Hadhramaut has twice had the honour of welcoming the Governor during the last year. On the first occasion when he opened the Al Kaf road he travelled all round the country for ten days, largely by car. He was so much entertained that he came to the conclusion that social life there was even more strenuous than in Aden. On the second occasion he brought with him Lord Dufferin, the Parliamentary Under Secretary of State for the Colonies, and with the honour of this visit the country may well claim to be "on the map." Lord Dufferin could only spare a day and a half, but visited Mukalla, Shihr, and Sciyun, and saw a good deal from the air.

There has been a good deal of reference to air travel in this paper, and I

THE QUARTERS OF TARĪM AND THEIR TANŠŪRAHS

621 Like Šihr and Mukallā, the city of Tarīm is divided into a number
 ● 361 of quarters. I have already given the names of the quarters in
 Šihr elsewhere¹, and those of Mukallā are marked on H. von
 Wissmann's map² where Hafd el-'Abi should be corrected to

[567] Hāfat al-'Abid, i.e. the quarter of the Slaves. It may be recalled
 that when W. H. Ingrams arrived in Ḥadramawt these slaves were
 very powerful indeed just as they were amongst the Rwala chiefs³
 of N. Arabia. As in Mecca, the city quarters form an important
 part of the social structure of the community, and they have their

[74] own peculiar organisation upon which I have remarked previously⁴.
 There seems to be evidence from the inscriptions that cities in
 South Arabia, sometimes at least, were split up into quarters

[161] before Islam. In Tarīm there are no less than eleven quarters,
 though, as will be seen, only five of them are really independent,
 but even this is a large number for a city of approximately 15,000
 inhabitants.

621 The five quarters of Tarīm are Ḥārat al-Sūk, Ḥārat al-Ḥilaif,
 361 Ḥārat al-Saḥl, Ḥārat al-Nuwaidarah, and Ḥārat al-Ḥāwī. Of these
 104 the largest is Ḥārat al-Sūk. A saḥl is a strip of land underneath
 a mountain, and including the mountain-side up to the base of
 the perpendicular Djol cliff⁵, a word of frequent occurrence. The
 town of Šibām which is not sub-divided into quarters, has a suburb

113 ¹ *Materials for South Arabian History I*, Bull. School of Oriental &
 African Studies (London, 1950), XIII, II, p. 296.

² D. VAN DER MEULEN & H. V. WISSMANN, *Ḥadramaut, Some of its Mysteries
 Unveiled* (Leiden, 1932).

³ ALOIS MUSEL, *The Manners and Customs of the Rwala Bedouins* (New York,
 1928), index Slaves.

⁴ *The Cemeteries of Tarīm*, Le Muséon, LXII, 1-2, p. 159.

⁵ For the peculiar cliff formation of Wādī sides, see *Ḥadramaut, Some of
 its Mysteries Unveiled*.

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LE MUSÉON

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قَدْ قَنَصْنَا الصَّيْدَ فِي رُبُوعَةٍ¹³

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شَيْخَنَا عَلِيٌّ بْنُ مُحَمَّدٍ

« We have hunted the game in its lairs (or mountain-sides).
Our *šaiḫ* is 'All bin Mihimmid. »

This tanfūrah has no small interest when it is recalled that the ritual hunt played an important part in the pre-Islamic religion of this part of Arabia, especially the hunting of the ibex¹⁴. The first half-verse is commonly sung by *all* the quarters of Tarim, and is even used by the people of the ḥawṭah of Thibl not far away. Šaiḥ 'Alī bin Muḥammad is a saint of the Āl Ḥaṭīb family, known as Šāḥib al-Wi'il, i.e. « He of the Ibex ». Once, on the occasion of a feast, either the lesser or the greater 'Īd, he had no animal to slaughter by way of celebration, but on returning home from the mosque he found an ibex standing by his door. This was evidently a miracle performed on his behalf. Šaiḥ 'Alī is the patron saint of al-Ḥilaif, and is buried in the cemetery of al-Fursaiḥ¹⁵. The chief mosque of the quarter is Miḥjīd al-Wi'il, and at one time when, owing to the dimension between three sections of the Yāfi'i rulers, Tarim was divided into three territories with three separate djāmi' mosques, the Miḥjīd al-Wi'il was used for the Friday prayer; *this took place about a century ago.*

No doubt this *tanfīrah* would be used by parties of hunters returning from the ibex-hunt as I have described in the preface to my book on Hadrami popular verse.

3. Hārat al-Sahl

The people of this quarter mention their saint, an 'Aidarūs saiyid who is buried in Tāribah, but I have no further particulars about their tanṣūrah. They about

18 Variant "عشوة"

34 Cf. A. BARNETT, *The Ritual Hunt*, *Le Muséon*, LXI, 3-4, pp. 183-96.

13 For this cemetery see *The Cemeteries of Turim*, op. cit.

191 exception of the Mahra all these tribes speak Arabic and Arabic alone, and yet some are types
141 clearly distinguishable from the northern Arab, and indeed those I measured are all brachy-
cephals. The very word "Arab" is used in the desert to denote "people" instead of having
the particular racial connotation which we give to it. More than once I have been asked
"From what Arabs are you?" by a native, who was conscious that I was of a different race
from himself.

144 Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere
is a question for anthropologists. In this connection, the Preface to Wyman Bury's book
Land of Uz is of interest. That Preface, written by Maj.-Gen. Maitland who was British
Resident at Aden at the beginning of the present century, declares the writer's opinion as
follows:—

"The people of Arabia belong to two distinct and apparently quite different races.
The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces.
The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless.
All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian.
Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs,
while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption
and residence, rather than by descent."

101 But I am concerned here with a group of non-Arabic speaking tribes more distant in habit
361 of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have
had any personal knowledge, tribes whose members have seldom made the pilgrimage to
Mecca, tribes for the most part settled in the Qara and Al Qamar mountains of the Central South
619 where they breed cows and gather frankincense. To the list given in my previous paper, viz.,
Qara, Mahra, Shahara, Bauthara and Harasis should be added Barahama, Bil Haf, Afar, and
Bit Istait (Bait ash Shaikh). Except for those elements of the Mahra that are nomadic, and
for the nomadic Harasis and Afar and the fishing tribe of Bauthara, the remainder form a
bloc of settled mountain society with a common and a unique culture.

191 The four languages of this group have been mentioned in the paper under reference.
Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit,
and is said to be the same as that spoken by the Harasis. The Bait ash Shaikh (Isakht)
use the Shahara tongue and are thought to be collateral with the Shahara and once to have
co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather non-
descript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

291 The men wear a single sheet wound round to form a skirt short to the knees and then
brought diagonally across their bodies and thrown over one shoulder; women a single loose-
falling black gown usually green with age and black muslin head-wrap which falls about
301 shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies
302 and impregnating their clothes is common to both sexes. It gives their faces a purple hue.
177 There is a local dye from a tree called *kawair*, but much of the indigo comes from India.

1 [Bait Kahir, Mahra, Marahil, Awamir,
Sa'ar and Mashai -- Analyst]

THE ADEN PROTECTORATE

Where the slopes permit, the sides of the hills are terraced by the industrious inhabitants to grow crops and, in the higher altitudes, the excellent Mocha coffee for which Southern Arabia is famous. Villages appear in unexpected places, built of mud brick in the low country and of stone on the mountain-sides and hill-tops. Among these habitations are seen always the square towers, or *sors*, and the little mosques or whitewashed shrines that are characteristic of the Arab villages.

The aspect of the country varies in its different parts. Immediately to the north of Aden is the large and fertile oasis in which stands the capital of the Sultan of Lahej. It is irrigated from the bifurcation of the Wadi Tiban that brings water from the mountains and then disappears in the sands near Aden. To the east and west of Lahej are desert strips, but beyond are the Subeihi hills and valleys to the north-west, the rugged Haushabi country, and the pleasant district of Dhala in the Amiri highlands to the north, and the lofty mountains of Yafa to the north-east. Thence to the eastward a steep escarpment spans the country like a rampart; and is crowned by the fertile Audhali plateau 7,000 feet above sea-level. Farther east, beyond another stretch of rough, mountainous country, is the fantastic and barren *jol*, reminiscent of pictures of the surface of the moon. To the north of this strange and desolate area, and in striking contrast to it, is the wide valley of the Hadhramaut, with its chain of towns and villages, its skyscrapers, country houses, palace and gardens. Beyond again, away to the north, lies the edge of the Rub' al Khali, the Empty Quarter, with its sea of tumbled terra-cotta coloured sand dunes stretching into the distant interior.

On the sea coast of the Protectorate there are at intervals fishing villages and little ports, and about 300 miles to the east of Aden stands the picturesque town and port of Mukalla, the capital of the Quaiti Sultan. Protected by a steep background of rock, its white houses cling to the shore, and its appearance from the sea is singularly attractive. The town of Shehr lies on the coast beyond it, and eastward again there are more coastal villages, of which Qishn, the capital of the mainland territory of the Sultan of Socotra, is the most important.

The large island of Socotra, situated about 500 miles to the east of Aden, forms part of the Protectorate. It, too, is a mountainous country, but, owing to its greater rainfall, it is much less bleak than the neighbouring mainland. It has a good deal of varied vegetation, and is noted for its so-called dragon's-blood tree, the sap of which is exported to India and elsewhere to make a rich purple dye. Socotra has also a

CHAPTER II.

MAKALLA.

- 361 The gate to mysterious Hadramaut, so long closed to
 342 foreigners, is of overwhelming beauty. Makalla stretches like
 a white ribbon along the margin of the blue sea, at the foot
 of the steep, reddish-brown rocky wall. The waves beat
 against the town, the white houses stand straight and strong,
 and many-storied. The balustrades surrounding the flat roofs
 are cut in filagree and are as white as lace. The minarets have
 here already the simple, strong, conical form characteristic of
 the Hadrami style. To the extreme left is the new and, behind
 it, the old palace of the Sultan. The new palace, cream-coloured
 with brick-red shutters and windows, and light-green
 verandas, stands on the black rocks close to the sea. The
 frame-work of the picture, formed by coco-nut and date-palms,
 mango and papaya trees, is of such a jubilant beauty in this
 world of rock and sea that the critical sense is lulled: the
 colouring makes everything, even the absence of style in the
 buildings, beautiful.

To the extreme right, some way out of the town, there is
 a third palace, belonging to the Sultan. About half way be-
 tween these princely buildings is the tongue of land, on which
 is the old centre of the city of Makalla. There the Sultan origi-
 nally lived, there stands the ancient mosque and there, on the
 point, the sturdy bastions of the old fort.

- 504 On one side of this short tongue of land is the harbour,
 where the graceful sailing-ships ride at anchor. Small rowing-
 boats and broad sambooks¹ pass to and fro to discharge
 passengers and merchandise on the broad stone steps, that

109 ¹ A sambook is an Arab sailing-boat. It should be spelled sambly
 (سنبلي), but has nearly got citizenship in the English language, spel-
 led as it is pronounced.

000 Sayyid 'Aluwī el-'Attās had come to Makalla from Java some months previously, with the object of importing motor-cars and other commodities, through the intermediary of his family living there. He would have to visit the interior shortly, so what could be more obvious than that we should try to establish a community of interests, and join forces for the journey? Sayyid 'Aluwī was born in Java and had spent some years in Cairo for his education. He had seen something of England and France, and it looked as if he had grown out of touch with the stern frugal life of the land of his fathers. We have to thank him for the introduction to his relatives at Hurēda, from whom we had a support and sympathy exceeding our most sanguine expectations.

1. BAZAAR LIFE.

- 361 Well contented with the favourable prospects which were
 142 opening out before us, we sauntered through the main street,
 291 which runs like a human river along the sea front, the whole
 302 length of the town from West to East. One sees representatives of almost all the tribes of the interior gathered here in groups along the rows of booths. Most of them are dark-brown men, with the naked upper part of their bodies, as well as their faces and arms, smeared with indigo. They are bare-headed and barefoot and have only a short, but thickly rolled loin-cloth round their waists; their unkempt, half-long, jet-black, curly hair is tied up into a round knot at the back of the head, or held in place by a plaited leathern band or greased rag wound round the head. They have had to give up their inseparable guns and cartridge-belts to the watchman at the gates of the id, consequently, feel unclothed and unsafe. Their h es with *samn*¹; the upper part of their bodies is also ed with it, over the layer of indigo, and a strong odour of indigo and *samn* hangs about them.

000 On the way back from the tongue of land we pass the

104 ¹ *Samn* (سمن) is melted butter of the milk of sheep, goats or cows.

24. Menzies and Wiersmann T-3 (2931)1932 MOKE Hadby amant MOKE

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P.16 (A)

Makalla. The tongue of land with the cemetery.

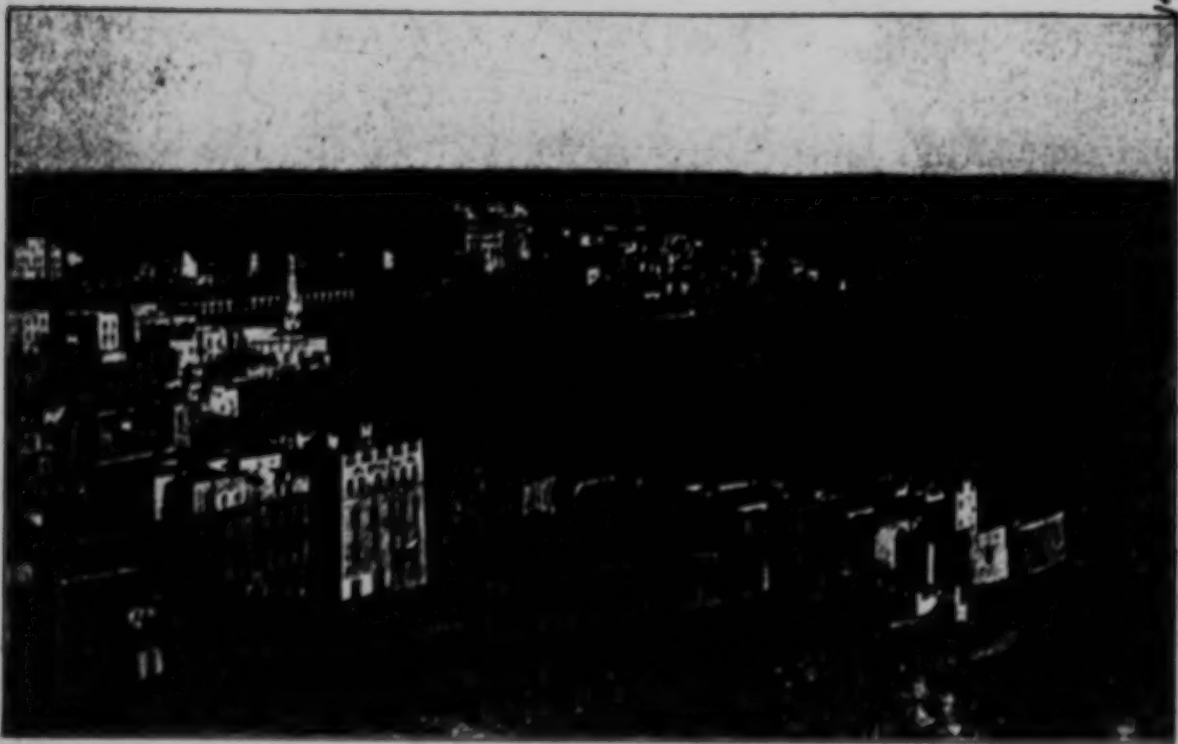
•361
342



Makalla, seen from the west.

P 16 (B)

24. Makalla and Wismara T-3 (22.1) 1922. Makalla and Wismara



Makalla, twenty years ago. Photographed by a member of an unsuccessful Austrian expedition.

P16(D)

that we travelled with an escort of slave soldiers¹ of the *Dōla*.² 701 567

Nevertheless, as dangers threatened in the Al Kathīr region, 487 he strongly advised us not to go farther than Shibām and, under no condition, to attempt to return to esh-Shiḥr by way of Terim. Sayyid Abū Bakr el-Kāf in Terim was certainly a rich and influential man, but he had no ruling power and could only obtain the favour of the Bedouins by means of money, and could give us no armed protection against them. El-Qe'ēṭī's power was great and a slave soldier of his would be a "flag of protection" for us.

The preparations for our departure would take at least four days, but then we should have reliable guides and good transport. We might make an excursion to esh-Shiḥr during our days of waiting, but it would have to be by way of the sea-coast as the route by the mountains was too tiring — "tiring" in this case meaning "unsafe". The Ḥumūml tribe had been at war for a long time with el-Qe'ēṭī, and the latter's soldiers are being constantly ambushed and shot down. This even occurs on the coast road. We were quite willing to follow this route although we should have preferred to go one way and to return the other.

3. A TRIP TO ESH-SHIHR VIA SHEḤR.

The next day the Vizier sent a motor-bus with two drivers 361 ● and five soldiers for us. We were not to go further that day than Sheḥr (little Shiḥr). It was afternoon before we drove out of the very high and strongly fortified and guarded gate of the city.

¹ We saw in Makalla negro soldiers and Arab soldiers from the Ymīl tribe in the hinterland of Aden. The negroes are slaves. Their numbers are decreasing in modern times of anti-slavery action. The Kathīrī Sultans have slave soldiers too, but we saw only a few in their territory.

² *Dōla* (دولة) means "dynasty, governing family, kingdom, state". 104 In Hadhramaut people generally speak of the *dōla* in the Qe'ēṭī territory and of the *aulāḥ* in the Al Kathīr region. 643

000 of the city. Before the gate is the Wādī Seded, where the sea
 484 has penetrated far inland and formed an inlet. Here on the
 ● 361 beach the caravans camp as they travel to and from the
 231 interior. Hundreds of camels are kneeling in great circles,
 492 eating the food that lies in the centre. Other camels are being
 bathed and scrubbed down with sea-water, while still others
 are protesting with gurgling snarls against the treatment of
 some skin trouble or of big open wounds. There are donkeys
 here and there amongst them. Bedouins lie asleep wrapped
 [264] about in their cloaks or sit round a small fire eating out of
 wooden bowls their porridge of crumbled bread mixed up with
 a little fat. Some are busy with the difficult work of loading:
 after the freights have been weighed by lifting and then
 [372] divided, they are fastened on to the pack-saddles. Children are
 collecting into baskets the camel's dung which is of great
 value as fuel. The ground is swarming with the so-called
 camel-louse, which is really a sort of tick. The penetrating
 odour of the camels' urine and sweat hangs over this wide-
 spread, permanent bivouac.

487 We go inland along the bank of the Wādī Seded, which is
 312 here filled with sea-water, so as to cross, by making a big
 bend, behind the 1800 feet high rocky ridge of Makalla. On
 the left of the road, only a few miles from Makalla, there are
 groves of palm, with the white summer quarters of the Vizier
 and of the Sultan. Here is a spring from which, by means of
 a thin, iron pipe lying on the ground, water is carried to
 Makalla to provide the town with drink.

361 Two hamlets, el-Baqrēn and Baqērēn, with some cultivated
 518 fields, lie close to the frontier of the Sultanate of Makalla.
 There are two fortified towers on the road manned by soldiers,
 and not far beyond Baqērēn there stands a whitewashed piece
 of rock. Against the high wall of primary rock, rising up each
 side of the road, two white marks have been made to show
 even in the mountain region, where the land is at peace and
 where at war. No vendetta may be carried on nor ancient
 feuds settled by arms in or around the town.

MAKALLA

21

A little way beyond the boundary-marks, about 20 Bedouins ⁵⁷⁸ have made a bivouac under an overhanging wall of rock. On the top of the rock on the other side of the road are their outposts, who keep a sharp look-out for caravans passing along the high road. One caravan that had carried out a vendetta is now in safety in Makalla, a willing prisoner. We only realized later that we should be the ones to free it from that imprisonment.

The road winds through steep rocks and at last zigzags up ³⁶¹ to a plateau which seems to be of coral limestone formation. ²⁴⁵ The hamlet of Ma'ōṣ lies in a rocky valley a little in front of the plateau; further up, in a longer valley, there is a larger village ³¹² called el-Ḥarshiyāt. From the plateau one can see, far away ⁴¹⁷ to the left, the village of el-Ḥawwā'. We are soon past the rock massif of Makalla, and the road descends to an inlet of the sea which has run far inland, whereon lies the village of Buwēsh. Papaya, bēdān and banānias are planted here along the edge of fields of lucerne. In the wādī that runs into the sea near Buwēsh there are, higher up, more date-palms and other fruit-trees, plantations which are the property of the Vizier and of other rich men of Makalla. The wells from which the fields are irrigated are not deep here, only 20 feet. On the coast between Buwēsh and Makalla lies Rūkeb. The road mounts again, runs for some time over coral formations, and then again drops to the Wādī Feleq, into which, far inland, the sea-water runs and which, consequently, is more like a small river. Baṣra lies a little higher up this wādī. At the edge ¹³⁷ of the stream we find much *asal*¹ growing. The coral lime- ⁴¹⁷ stone terraces on both sides are fairly high. The road runs farther over level land where *jathropha* shrubs grow; whole patches, also, are covered with incense bushes, which are recognizable by their scent and have either no leaves or very small ones. Some tall acacia bushes with elongated blossoms stand out here and there amidst the brownish shrubs which grow upon the bare rocky ground, strewn with pieces of coral.

¹ A kind of big reed.

- 157 In little valleys, green, juicy euphorbias grow to a height of six feet. Their fresh green colour and red tuberiferous flowers at the ends of their branches give them, in these colourless surroundings, the air of bouquets.

4. FIRST CONTACT WITH A HADRAMĪ NOMAD TRIBE.

- 233 A broad plain lower down has a clay soil where grass grows
 ● 361 fairly well. Goats, sheep, donkeys and camels graze here, at
 342 distances widely apart from each other. Bedouin girls watch over them from a hill-top. This is the *Rēda*¹ of Shehër where are the pastures and headquarters of the wandering Bedouins of these parts. Their temporary camp is on a rocky plateau to the right above the road. We walk with our cameras in their direction, without much hope of success. They do not see us, and the malicious watch-dogs, which elsewhere in Arabia make it impossible to slip past the Bedouin camps, are conspicuous by their absence. The Bedouins of Ḥaḍramaut appear to have no tents; they live in caves, or houses, or huts, or, as in this case, almost without shelter. A space of about five feet square is made by four sticks of about three feet high with other sticks connecting them and over which are spread bunches of long, hard grass, which do not really, however, keep out much sun. There are about ten of these "dwellings" scattered around. Some are even more primitive and consist of bushes cut down, with a few rags stretched over them, thus making a little shade. There is an acacia tree in the camp; its top is made shadier by extra bits of scrub hung between its own thorny branches. A camel with a horribly swollen, inflamed leg lies there; a few men, women and children are sitting around, watching the poor beast's agony.
- 609 Our arrival arouses some commotion, but they seem tolerant of us and answer our questions with an air of curiosity.

104 ¹ A *rēda* (رعدة) is the centre of the territory of a Bedouin tribe, where many of them dwell together. Generally it is a depression in the rocky plateau with some vegetation and agriculture.

green. The eyebrows are shaven off and a finer line is painted 301
in. The hair is shaven off all round the edge and greased 302
stiff and pasted against the skull. All sorts of variations in the
use of the above-mentioned aids to beauty are possible. To our
taste the result is often more than ugly, not to say terrifying.

Never again were we received with so much friendliness and 609
with so little prejudice by Bedouin women. On later occasions
they generally ran away screaming at our approach or hurled
furious invectives at us. The people of this Haiqi tribe seemed
to know so little about their own religion that they were not
yet infected with prejudice against *Nasrānis*.

Close to this camp the R.A.F. from Aden have made a 508
landing-ground for forced landings. The corners and the centre
are marked out by broad lines of chalk. The big aerodrome is
on the coast near Fūwa, about three hours South-west of
Makalla, and somewhere in the neighbourhood there is said to
be a third one.

On the coral terraces grow jathropha and in the depressions 137
aerva, a little bohar, and also incense bushes. There were 136
swarms of young yellow grasshoppers all over the bare rocky 133
ground. The path runs downwards towards a wādī, where
fresh water from the Ghil Bā Wazīr and salt water from the
sea meet and mingle.

The village of Shehār lies on the further shore and is said 340
to have 1500 inhabitants, who live in mud huts. In a prominent 341
position above it stands the chief's house, which is, at the 22
same time, the villagers' fortress for defence against attack. 712
A couple of rusted cannon lie on the terrace in front of the
house. There are loop-holes on every floor in the thick mud
walls and the window openings are small. Shīkh Elmās is 342
to be our host: he receives us in a friendly way in his *madjīs* 574
and, at our request, is at once ready to have quarters
prepared for us on the roof, but we have to wait till the women

² *Madjīs* (مجلس), PL: "the place where one sits", and has come 104
to mean: the reception-room, meeting, or company.

342 have moved out to make room for us and the way is quite
 574 clear. Our host himself makes an inspection, to make sure that the feminine inhabitants are shut in behind closed doors before we are invited to follow him upstairs. It is glorious on the roof. We are free there from vermin, and mosquitoes, also, do not seem to come.

We beg urgently that no sheep be killed for us. It is difficult to persuade our generous host to accede to our unusual request, but he does at last realize that we have more desire for tea and fruit. A tray with glasses of tea is brought up to us and a second one with slices of melon, fresh figs, dates and sweets. Shēkh Elmās has seen something of the world; he is related to the Sultan's family and is not without a trace of Indian blood. His brother, the 'āmīl of Ghēl Bā Wazīr, the headquarters for the cultivation of the celebrated Humūmī tobacco, is staying with him and gives us a pressing invitation to visit that prosperous and beautiful bit of Arabia. We promised to try and touchat Ghēl Bā Wazīr on our return journey.

5. AN EXCURSION TO GHĒL BĀ WAZĪR.

600 Our way back to the coast from Terim was so planned that we were unable to keep our promise to our host's brother. Yet we *did* visit Ghēl Bā Wazīr, but not until after our return to Makalla, when we had to wait several days for our boat to Aḥn. On June 24th we started for Ghēl Bā Wazīr, via Shehār, in a car placed at our disposal, as before, by the Vizier of Makalla, Sayyid Abū Bakr al-Mihdār.

131 Behind the plateaus of coral formation along the coast is
 361 a shallow, extensive loess basin which is watered by a little stream, the Ghēl, having its source in the mountains lying behind the coast terraces. This basin with the strip of land suitable for irrigation, which lies by the banks of the Ghēl, is the chief area for the cultivation of the famous Humūmī tobacco. The little town, which guards the entrance

to this rich domain, lies at the edge of the plateau of coral stone. As one approaches from the coast one barely sees the gardens of ¹³³ soon one finds oneself in front of a high, white wall, ³⁶¹ great, fortified gate, which, apparently, is kept closed during the day. The traveller, as he waits, can only see, close to the wall and rising boldly up above it, the Sultan's massive palace which now serves as barracks for soldiers.

We were obliged to wait at a respectful distance from the menacing, fortified gateway until our letter of introduction had been taken to the palace, read and deemed satisfactory enough to admit us into the tobacco town. Ghêl Bâ Wazîr, as a city, has not many beauties except for the large and ancient palace and a few mosques, and we were glad to accept the invitation of one of the authorities of the place to proceed at once to the gardens and to the Sultan's country-house in the cultivated district behind the town. We, therefore, drove without pausing through the place, which reeked of tobacco. The valley side of the town, that is the north side, has less defences than the south, whence start the great thoroughfares to Makalla and esh-Shîhr. Nowadays motor lorries convey the bales of tobacco, which are two yards long, from el-Ghêl to Makalla. Manure for the tobacco fields is brought from the coast on camels. ³⁶¹ ²⁴⁹ ³⁶¹ ²⁴⁹ ⁴⁸⁷

A richly cultivated area begins immediately behind the town. The Sultan owns much tobacco-growing land, which is said to be a great source of income to him. Close behind the town are two gardens, in each of which is a newly-built summer residence. We enter the first garden with the smaller house which is set aside for the use of the male members of the household. In the other garden is a much larger building for the wives and their female attendants. ²⁴⁹ ³⁶¹ ³⁴² ⁴⁷¹

The gate is immediately shut behind us, our following of inquisitive youths remains outside, and we stand in the silence of the luxuriant garden, trying to accustom our eyes to the deep shade under the blossoming fruit-trees. It looks just as ³⁶¹

387 is only a narrow one, is broken in some places by breaches
 136 through which at high tide the sea water streams. These gaps
 487 have doubtless been made by the rainfall from the mountains
 farther inland seeking an outlet to the sea. Close by esh-Shihr
 coral rocks jut out above the level of the sand, and the passage
 there is narrow and vanishes completely when the tide is at
 flood.

• 361 Esh-Shihr lies on a wide flat sea coast, which slopes only
 very gradually so that steamers have to anchor far out at sea.
 At the moment several sambooks are lying there and fishermen
 are plying their trade till far away to the horizon. The track
 runs through deep, loose sand from the beach to the gate,
 which is new, but lacking in taste architecturally. The wall
 is also new and is strengthened on the inner side with buttress-
 es of mud bricks, but the garment is too large for what it
 has to cover, and a half-dead town is pining away within the
 walls. Many blocks of houses are uninhabited, some have even
 fallen in. One crosses great open spaces on the way from
 the west to the east gate. The streets are dirty and even the
 inhabited houses have a neglected look. Over the whole town,
 and stronger even than the sewage smell of the streets, hangs
 344 the stench of drying, half-decayed fish. The Government
 361 buildings are in a square situated in the western part of the
 346 town. The castle stands on a sandy eminence by the sea; the
 building has just been restored and, with its simple, strong
 lines makes a good impression. The bottom floor is being
 used temporarily as a school for three to four hundred boys.
 On the hill near the fortress some old, big cannon are lying,
 and a solitary signal-mast stands there. The Governor's house,
 a large, tall, well-constructed building, whose many roof-
 terraces are well suited to the sweltering, damp climate of esh-
 Shihr, stands on the land side of the square. The Governor
 is not at home, for we have met him on the beach in his fine,
 American motor-car. He looks Indian, and too modern for his
 town, nearly cut off as it is from the outside world and still
 dreaming of former glories. At one time, esh-Shihr was larger

MAKALLA

31

than Makalla and was, indeed, an important trading centre before that city even existed. ³⁴⁴

Under the east wall there is a large open plain, over which the cemetery extends, with some *qubbas* ³⁶¹ and many mosques at the edge of it. Sayyid Abū Bakr el-Kāf of Terim has, close to it, a large piece of ground, where he has built a palatial guest-house for relations and friends travelling to and fro between Java and Terim via esh-Shihr. El-Kāf is busy constructing a motor road from Terim to esh-Shihr, which is complete but for the last stretch as far as the coast, a matter of three days by camel. If this junction can be effected, in spite of the aversion to it of the warlike Humūmī Bedouins, through whose territory it passes for the greater part, then perhaps esh-Shihr will grow again to fit into her walls. ³⁴⁶

Before we left the town we made another call on the Governor in charge, who, with the help of the tax-farmer, a well-educated Indian, gave us a hearty, friendly reception. ⁴⁹¹ We were conducted past a strong guard of soldiers to an old-fashioned *madjlis*, where the shutters of the windows and the wooden supporting pillars were beautifully carved, and the ceiling painted white, red and black. With grateful relish we partook of tea and a great variety of sweets and of fresh and tinned fruits. ⁴⁸⁷

The population of esh-Shihr is officially estimated at 9000. ⁶⁵¹ It did not seem to us that it could be more than 6000. Yet, ³⁴² as the Westerner does not get to know how densely peopled the big Arabian houses are, our calculations remain fairly uncertain. The town has 36 mosques. ³²²

We were compelled to beat a hasty retreat before the rising tide. For safety's sake we were given an extra Ford car and some soldiers. The coral rocks were still just passable, but we stuck in the bed of the wādī. Finally, after much delay and much fruitless exertion, we got free, but there was no time left for the promised meal with our host of Shehr, who

¹ Cf. *Encyclopædia of Islam*, art. *al-Shihr*.

² *Qubba* (قبّة), is a dome, a cupola, or a cupola-shaped building. ¹⁰⁴

FROM MAKALLA TO WĀDĪ DŌ'AN

30

We reached the little village of Laṣb within an hour. It lies just at the point where the gap narrows and the mountains on either side of the wādī become higher. In the perpendicular wall of rock has been cut a conduit, by which the water of a rivulet, which soon vanishes again, is carried to the palm-groves and *dhura* fields of the villages. We leave the path to seek refreshment among the *dhura* grown to more than a man's height. At the edges of the fields bananas and papayas are planted. The inhabitants of the village do not show themselves. The castle-like dwellings of mud stand high above the cultivated land, against the mountain-wall; perhaps, our movements are being spied upon from behind the small, dark window openings. 361 311

Beyond the village, Wādī el-Laṣb narrows and the walls become steeper. The water-conduit looks like a thick, green roll clinging to the wall, with maidenhair fern and other moisture-loving plants growing in abundance. The brook with its crystal-clear water soon appears; where the water is dammed up in basins we see shoals of little black fish and many black frogs. The rocks are full of deep holes. The piled-up strata slope down towards us. The rock-wall hangs over us as we go further up the valley, and a thick, hard crust projects high above our heads over its edge so that we could walk in its shadow. Here we decided to wait for the camels; our companions immediately fell asleep, while we sought out a spot in the rivulet where it had widened out to form a pool and we bathed there. It is true, the little fishes came to see whether we were edible, but that did not spoil the unexpected, deep satisfaction of a bath in the wilderness of Southern Arabia. The water, certainly, is warm, but the dry wind has a refreshing effect as soon as one is out of the water and lets oneself be blown dry. Further inland the water was so warm that it was only enjoyable to bathe in it at night. 361 312

When the camels and the donkeys were at last to be seen, we went on further into the rapidly ascending wādī. We soon had to do without the pleasure of the brook and its thickly-

grown banks; we saw it no more after we had passed the grotto in the rock-wall to the left, where it made its appearance. The vegetation, however, continued rich and varied, and we could see from the little springs at the foot of the rocky wall that there was still a great quantity of water. Great blocks of rock had fallen here into the wādī from the steep sloping walls. In some places these walls were completely hollowed out by wind and water, and only a crust remained.

⁴⁸⁷ From Lubḥ Von Wissmann had begun to survey the route.

¹¹⁴ Up to that point we were able to use the excellent map made by Little on his geological survey of the mountainous country of Makalla in 1919—"20."

²³⁴ The valley now rises more rapidly,¹ and it requires much patience and skill to lead the loaded camels and donkeys over the great blocks of rock. The mountain camel knows this sort of ground, passes neatly through the blocks, and as he steps aside and turns thinks of the load projecting on either side of his body. On a warning call from the leaders: "Take care left!" or "Look out right!" the animal goes cautiously a little further away from the place where its load is threatened.

²⁴¹ At the end of the wādī, about two miles beyond Hōṭat el-Lasb, there is a little plateau to which a short ascent leads us. There is a plantation of date-palms and dhura, which is still within the boundary of Hōṭat el-Lasb. At the end of this small plateau lies the village of Lubḥ. We leave it on our left and descend towards Wādī Mīnem, which, again, is shut in by high walls of limestone. The farther we advance the narrower becomes this wādī. The camel path along the steep cliffs to the right is blocked here and there with boulders. Some miles after Lubḥ, the now narrow rock ravine makes a bend. Here is a splendid spring with a drinking-trough of masonry for the animals. The place is named el-Hallāf. On account of the road survey we are compelled to camp as soon as darkness falls. Indeed it would be difficult to march further in this valley of boulders.

¹ O. R. Little, *The Geography and Geology of Makalla*, Cairo, 1925.

¹ [as Lubḥ -- ANALYST]

The way winds upwards out of the wādī; the mountains here are no longer so precipitous and it had been possible to cut out a path on the slope about 300 feet above the bed of the wādī. It is a primitive path, but it has been improved here and there. We are going north-east and have the sun obliquely in front of us; it is a hot, constantly ascending stretch of road. Already at half past seven the Bedouins wanted to make a halt, but we prevented this by vigorous opposition, and it was postponed till 11 o'clock. We have passed a large well of water, el-Ghuḍūḍa, and see Zemān el-Kebīr on our right, lying close to the mountain slope. There are date and coco-nut palms, papaya and banana trees in the midst of neatly cultivated fields of tobacco. We make a halt at the next village, Zemān eṣ-Ṣeḡhīr, and find shelter against the merciless glare of the sun, in an empty stone building that seems to be intended for passing caravans.

Here we first made acquaintance with those pious institutions for the protection of travellers against thirst, the *siqḍyas*. Later on we were to travel from *siqḍya* to *siqḍya* and learn to look on these white, beneficent landmarks in nearly waterless stretches of country, with a greater thankfulness than at the beginning. We were only just at the edge of the dry, rocky table-land and could still give ourselves the luxury of a hygienic, critical standard in the matter of drinking-water. The *siqḍyas* are small buildings, generally five feet square and six feet high, with a dome-shaped roof, made of natural stone or dried mud and whitewashed. About five feet from the ground there are square or triangular holes, through which by means of a cup one can scoop water out of the mason-work cistern, about six inches deep, which has been placed at that height in the *siqḍya*. The filling of the cistern is attended to daily by one who is paid for doing so by the pious foundation (*waqf*) endowed for that purpose. In one of the openings in the walls of the *siqḍya*, there is to be found the half of a coco-nut shell, a rusty tin, or an oblong wooden cup, with which one scoops out the water and from which one

312 drinks. One must accustom oneself as soon as possible to the
 271 fixed habit in this country, of drinking one after the other out
 485 of the same cup or bowl. Even among the very rich and the
 Sultans, the big earthenware drinking cups are passed from
 guest to guest. One sees the soldiers and slaves drink out of
 them too. The water in the *siḡḡas* is often dirty, with a variety
 of odours and tastes; it also swarms with larvae and the like,
 but thirst soon teaches one not to notice them and the aversion
 diminishes in course of time!

In Zemān eṣ-Ṣeḡhīr we were able to buy milk, buttermilk
 (here called *rūb*), lemons, coco-nuts and bananas, but at high
 prices.

● 361 In the afternoon we proceeded and in a short time arrived
 311 on a plateau, fairly thickly covered with tufts of grass and low
 shrubs, where two villages, el-Qhēḍa and el-Qhiyāḍa, lie
 among well-cultivated fields of tobacco, surrounded by a small
 342 grove of date-palms. The mayor of el-Qhiyāḍa is related to the
 439 family of el-'Aṭṭās; we were therefore desirous of calling upon
 him. The door of his simple, mud, mayoral residence was
 decorated with particularly fine carving. We were received in
 a little, dimly-lighted room that served both as a place for
 storing tobacco and as a reception-room. The mayor had been
 in Batavia for seven years and had there acquired some wealth
 in the *ḥatīk*¹ trade, which a son is now continuing. As soon
 as I was informed of this, I proposed to converse in Malay
 instead of in Arabic. Our host eagerly agreed and we were
 [292] soon deep in reminiscences of Java. Meantime coffee was
 271 prepared, consisting for three quarters of ginger and for one
 quarter of coffee, and a great earthen bowl of cold water
 passed from mouth to mouth. These porous, unglazed bowls
 filled with water are placed in the small window openings, and
 the hot outer air causes the water which exudes through them
 to evaporate, thus cooling their contents. One finds the same

¹ *Ḥatīk* is the name of the specially Javanese art of decorating and
 dyeing pieces of cloth used as garments. The thus decorated pieces
 are also called *ḥatīk*.

000 the fairly steep slope of Wādī Himem, high above the *sāl*-bed. We looked down on the fresh green of small trees and shrubs; a shepherdess with her flock of goats was occasionally to be seen amongst them. The path then dropped down towards the wādī; walking over the grey-white boulders and under small acacias with scanty foliage, we made our weary way to the end of Wādī Himem, in and beside which we had been journeying for days past.

4. THROUGH WĀDĪ LUṢŪB TO THE GREAT ROCK PLATEAU. THE CAMP AT EL-HISĪ.

133 We came out onto a high plateau, but soon entered the wide,
 • 361 shallow bed of Wādī Luṣūb, which was fairly well covered
 312 with vegetation. Small, poor houses lie scattered here, like
 cubes of stone, with very primitive little gardens. The people
 live principally by breeding sheep and goats. We made our
 quarters for the night just beyond the houses, forming the
 hamlet of el-Hisī, beside a large well of masonry within which
 one descends by stone steps to the surface of the water. The
 well had been dug in the *sāl*-bed and was therefore protected
 by a thick wall, as high as a man, against the water floods
 which appear after rain. In el-Hisī lived the family of Mautor,
 the leader of our caravan, and hence the dawdling which
 characterised this day; on no account were they prepared to
 go beyond el-Hisī.

246 All bickering was forgotten now and our Bedouins radiated
 262 contentment and willingness. The people of el-Hisī set to
 work, cutting up food for our animals, all the inhabitants came
 to have a look at our camp, and, afterwards, Mautor took all
 his comrades with him to feast in his village. He brought us,
 beforehand, a cloth full of *nibq* fruit. The *nibq* tree, also called
sifr or *dēm*, is of intrinsic importance in those parts of Haḍra-
 maut where there is too little water for the cultivation of the
 date-palm. There, wherever one is dependent on the *sāl*, the
 water which only comes after rain, and where the subsoil

explanation of the facts. More rainfall on this bare table-land, 133 where all water immediately streams away, must have caused mighty floods streaming with elementary force through the wādīs to the sea. In this way wide, deep ravines in the plateau can have come into existence. The monotonous likeness in their outlines is to be ascribed to the fact that the ground, in which the erosion takes place, always shows the same composition and that the climatic conditions of the interior are invariable. A horizontal stratum of limestone, 50—100 yards thick, lies on a similar horizontal sandstone stratum. The limestone layer has, at the edge of the wādī, an almost perpendicular incline as has the sandstone layer also at first, but it then merges into the slopes of rock débris, which reach quite high up the walls of the wādī. The little towns and villages lie, in the narrow wādīs, on these slopes of débris, while in the broad wādīs, as also in Ḥaḍramaut Proper, the towns and villages are built in front of the débris. [361] •

Kōr Sēbān is the highest mountain of Ḥaḍramaut though its altitude is not more than 7088 feet. The summit is a gradual elevation, rising out of the high-lying plateau surrounding it. The eocene limestone strata are 1200 feet higher than the plateau, yet fairly horizontal, as is the case with Djebel Ghurēba, visible in the distance. Violent tectonic disturbances must have taken place here. A camel path leads upwards to the flat top of Kōr Sēbān, from where one has a fine view over the Wādī Huwēre, which makes a deep cutting on the further side of Kōr Sēbān and lies quite 3000 feet lower than Wādī Himem. Djebel Ghurēba, which is certainly not much lower than Kōr Sēbān, also appears to be separated from the latter range by a deep valley on its southern side. Djebel Baraka, two days' march distant, must be about the same height.

On one of the highest points of Kōr Sēbān there was 137 growing an *arab*, apparently a *dracaena*, with large clusters of reddish blossoms. The trunk had been mutilated by the removal of pieces of bark, and living boughs had also been hacked off. On the summit plateau there was seen for the first time a semi-

ing by having to toil along in the tormenting heat. There was ⁰⁰⁰ no need for hard climbing and descending, the way lay smoothly over gently sloping plateaus, allowing a view on low, flat table-mountains and not very deep wādīs. In the surrounding mountains we saw many horizontal lines, ancient plateaus or geological strata. Vegetation became scantier and scantier as we went further. We only passed by two small villages with an insignificant bit of cultivated ground, entirely dependent upon rain-water. At the first village, Dahma, we rested for the afternoon in a *murabba'a*. Here a few people from the village came to ask us for medicines. Kneeling beside the medicine-¹⁶⁴ chest in the burning sun, I tried to doctor the patients: eyes closed up tight by inflammation were cleansed with cotton-wool and boracic water, after which I used protargol, drop by drop; aspirin was given, in a cup of hot tea with lemon, for headaches and fever; festering wounds were cleaned and then bound up with Peruvian balsam; castor oil, worm-cakes and quinine were also dispensed more than once. The population as a whole gave an impression of health. Although they wash ^[5/5] their bodies but seldom and smear them with *samn* and indigo, it is surprising how little one sees of itch and other skin troubles. The only malaria which occurs on the *djōl* is brought in from the lower-lying districts.

The Bedouins are mostly small and slightly built, but they ¹⁴⁷ have great powers of endurance and do not give the impres-²⁶² sion of being underfed. The boys who belonged to our caravan ran the whole day long, helped energetically morning and evening, and ate only two meals a day (some dates, rice and a piece of dried shark's meat, sometimes unleavened bread baked in hot ashes).

Dahma appears to consist of twenty or so small houses, the ³⁶¹ lower parts of which are built of rough stones, and the upper parts of dried mud. A large, square tower, entirely built of stone, serves as a defence for the village and as the residence of its mayor. On the border of the village is a mud-built, communal threshing-floor; there are also ovens for baking meat,

361 that is to say, small piles of stones on which a fire is made till they are hot and on which meat can be roasted.

[164] The number of people in this village who seemed to be afflicted with blindness or with other diseases of the eye was startling. The cemetery, which lies outside the village, is large; rows of graves covered with little hillocks of stones give the impression of not yet being old. Dahma has, apparently, been decimated by an epidemic. The neatly cultivated fields lie awaiting the rain. Two date-palms as well as some *nibq* trees increase the parched and barren impression of the place.

000 Apparently we are over the watershed here and in the river-basin of Haḍramaut Proper. The landscape looks dryer and emptier of vegetation. The *euphorbia* bushes have neither fruit nor blossom, and the few grasses are dried up. After passing Dahma we saw an artificial pond, at present dry, made at the cost of much labour, which is intended to hold the water after rain.

Half an hour after sunset we reached Bureyyira, our quarters for the night, situated close by a small village.

7. AN EXCURSION TO THE RUINS OF THE PEOPLE OF 'ĀD.

192 There were great things on the programme for May 14th.

773 We had often questioned our Bedouins about ruins and inscriptions, and they understood what we meant, for all of them knew about the remains of the towns and graves of the people of 'Ād and Thamūd, the original inhabitants of the land, whom Allah had swept from the face of the earth, in punishment for their many sins. The groups of ruins are actually situated more

172 towards Haḍramaut Proper, with their centre in the direction of the Yemen. Probably we were setting foot here on the borderland of Sabaean civilisation. Old Ahmad, one of our Sēbānī Bedouins, attracted by the promised reward, said that he had pondered well over it and remembered that there were inscriptions, painted by the people of 'Ād, on a wall of rock in Wādī Thiḡbe, not far to the north-east of our route, and that, besides

31 Small towns, little more than groups of tall mud houses, of the same brown colour as the ground beneath them, stand close up against the steep slopes of rock débris. No sound from below rises to us, no trace of life can be espied; Wādī Dō'an lies there between its high rocky banks, safely shut off from the world, like an unreal, forgotten bit of paradise waiting for the Day of Judgment. This is the reward of weary travellers in the desert. We are filled with joy. We stand, lost in admiration, on the borders of our "land of promise". We have not dared, nor been able, to think of it as being so beautiful. And this is not yet Ḥaḍramaut Proper, although it is, in fact, its outer gateway. Alone we stand on the border of the precipice and silently work our cameras. In spite of the heat, we cannot tear ourselves away from the spell cast by this valley full of fertility and beauty, in the midst of an endless desert of barren rock and stone.

484 Meanwhile the camels have arrived at the 'aqaba and have been unloaded. The beasts must be thoroughly rested before the difficult descent can be risked. Seen from above, it looks impossible for animals, whose feet seem to have been created for the plains, to be able to climb down, especially when burdened with heavy loads. Nevertheless, the Sēbān Bedouins know their high table-lands and 'aqabas and the capacity of their camels. It is not often that a camel has an accident on an 'aqaba. The animals are now divided into groups of three with a Bedouin in front. They seem to know what awaits them, for the plaintive, anxious, guttural sounds continue without stopping. Many cries and, finally, many scoldings from the leader are required to induce them to move. Traffic between Makalla and Ḥaḍramaut passes for a great part over this 'aqaba. There are other ways and there is also a direct route from Shibām, but it is easy to see on this path that the feet of thousands and thousands of camels have helped to polish the rock. When the path becomes very narrow and steep and the camels hesitate, the leader speaks words of encouragement to them: their singsong cries of warning and of cheer echo con-

tinually along the wall of rock. They move slowly and very cautiously, and the whole caravan reaches the bottom of the wādī without mishap. 484

The advance guard with the donkeys has long since arrived. 000
A crowd of boys stands waiting for us, and in the background, in the shadow of the date-palms, there are a number of women, who do not wish to let slip this chance of seeing Naṣrānis. The Governor, Bā Ṣurra, has sent a few soldiers to show us the way to his castle. They look like Yemenis and, indeed, come from the western highlands. The villages and towns are 361 • situated close up against the slopes of débris above the cultivated fields. The houses are high and well built, often against steep inclines. Only a few of the rich have allowed themselves the luxury of a whitewashed top storey. The path winds through date-groves to the *maṣna'a*, the castle of the Dōla (Government). The date-palms are strong, fine trees; 245 heavy clusters of yellow and red dates hang downwards from their crowns. Each tree is surrounded by a mud wall, so that, when the *sēl* comes, the roots are not washed bare, and a considerable amount of water is kept inside the little wall. Even in the deeply shaded plantations our feet sink in a thick layer of dust as fine as powder, for there has been no *sēl* for a long time.

2. BĀ ṢURRA, THE GOVERNOR OF WĀDĪ DŌ'AN.

The path leads steeply upwards through the village of 342 el-Maṣna'a to the castle, which stands on the top of a rock high above all the other houses. It looks like a great mediaeval fortress with corner-towers, heavy triple gates, with stables, soldiers' quarters, halls and living-rooms. The stout wooden gates are magnificently carved, and decorated with metal plates and nail-heads. The first gate is opened by a guard of soldiers. We pass through a passage to the second gate, and then through a stable, past some calves, to the third. Then we are led through a hall, full of soldiers, to a narrower one, really

24. Aladdin and Wazir. T-3 (1000) 1000 1000 1000 1000

361
183



Khurtha, the principal town of Wadi Dō'an.

p64 (5)

000 a good look at the stranger from the flat roof! The roomy, high and well-lighted kitchen is a sign that this house has many inhabitants. Dinner is served on a roof-terrace, after the sayyid and the male members of his household have returned from the *ṣalāt el-‘ishā*¹ in his own adjacent mosque. The son of the Vizier at Makalla is sent for by his old uncle. We have also a letter for him and he, after having read it, invites us to be his guests on the following day. We accept for breakfast, after which we must go on to our next stopping place, Ṣif.

Whilst I was making these visits, Von Wissmann had made an excursion via Khurēba, to climb the ‘aqaba which is opposite the spot where we had descended.

● 361
103 Khurēba is a little town with a small, narrow bazaar-street and four large, and twenty small mosques. It is the largest and, probably, also the oldest town of Wādī Dō‘an. As the meaning of Khurēba is “ruins”, some geographers² have assumed that the original site of the town of Dō‘an, after which the whole wādī must surely have been named, lay here. We find mention of this town as early as Ptolemy; Pliny speaks of the Toani.³ The heretical Ibādites had their centre here and it is certain that the town was destroyed when they were exterminated.

701 The way by the western ‘aqaba leads to Wādī ‘Amd. Two fortified towers guard this entrance to Wādī Dō‘an. These towers are always manned by guards of Yāfi‘ soldiers as the wādī at this point borders on land outside the Qe‘ēfi domain.

000 On May 17th our day begins early. We take leave of our Ṣebānī Bedouins and of Mautor, who takes with him a bag of letters for Makalla. The baggage must be got ready, to go ahead by camel to Ṣif. Afterwards, in the *maṣna‘a*, we bid

104 ¹ The late evening ritual prayer.

² Cf. M. J. de Goeje, *Hadramaut, Revue Coloniale Internationale*, II. (1886), p. 106.

³ Cf. A. Sprenger, *Die alte Geographie Arabiens*, Bern, 1875, p. 163.

245 and is only important as part of the food supply of the common
 262 people. The slave and the Bedouin consider the Dô'an date
 as the really good one; the imported one, from Baṣra, they
 regard as inferior. The sayyids and notabilities who have
 made money abroad do not set much value on the date as an
 article of daily food. They keep on their date-groves in order
 to have a summer pavilion and a swimming-bath and to
 enjoy the shadow, the twittering of birds, and the old,
 familiar squeaking and creaking of the wooden wheels over
 which run the ropes drawing the water for irrigation from
 the wells to the surface. The family domestic staff and
 slaves with their wives and children find work in the date-
 groves, where they earn the food from which they chiefly
 subsist. The date plantations of the rich in this country are
 under present conditions no longer a source of income.

245 The fields which are dependent on the *səl* go on beyond
 241 the tract where the date-palms come to an end. They lie, well
 tilled, waiting for the rains higher up. Sometimes there is only
 one *səl* in the year, but if it is a good one, its supply of water
 suffices for a successful harvest of dates. In the open spaces
 between the dates *dhura* is grown in summer, and *burr*¹ in
 winter. Most of the *səls* occur in autumn.

There are fortunately plenty of *siqāyas* on the way to Ṣif;
 it is true, the water is not always clear or odourless, but we
 are so tormented by thirst that we pay no attention to that.

Already long before Ṣif cultivation ceases in the broad
 bed of the wādī, and our narrow path winds over bare stones.

• 361 Towards sunset we see Ṣif lying on a broad slope of rock
 débris just where the wādī is very wide and the rocky bank
 is broken and retreats. The little, walled-in village looks
 rather poverty-stricken; the houses are not high, and only
 a few of their inhabitants appear to be well enough off to
 allow of their dwelling-floors being whitewashed, and of
 having a gay border to the balustrades of the roof-terraces.

104 ¹ Burr (بُر), *triticum vulgare* Vill., cf. Schweinfurth, *op. cit.*, p. 172, 175.



301

A part of Hadjarén.



172

Along the ruins of Ghébūn, near el-Meshhed.

[facing p 80]

24. Meriden and Williams T-3 (1931)1932 NO.2 Hadjaran NO.2

● 264



A panorama of the cultivated fields of Hadjaran.

[Facing p. 81]

THROUGH THE WĀDĪ TO HADRAMAUT PROPER 83

After descending the slope on which the town lies, we enter a wonderfully ploughed area of loam soil. The brown hills of loam rise up, completely bare, out of the deep green palm-groves and the fields of *dhura*. An extensive system of irrigation canals with their side-channels provides for the distribution of the *sāl* water over all the cultivated land lying between the hill-bridges. The further we go beyond Hadjarēn the larger grow the number of defence and watch towers on the hill-tops beside the groves. The number of date-palms decreases, the fields are, at first, green, but, at last, only the loam dykes indicate that, given sufficient water and adequate safety, one can sow here as elsewhere. A stretch of half an hour's going forms the neutral zone between the Qe'etl and the Kathiri territories. From now on, in view of the risk of being held up, the caravan must keep together. The bed of the wādī remains wide, yet becomes wild and devoid of vegetation. Here and there the loess is covered by sand and stones. There must have been a large town here in ancient times, for the way to el-Meshhed runs between ruin mounds. The sun is setting and we are to reach el-Meshhed before darkness falls. The donkeys are sent back to fetch the tired party who have dimbed Djebel Hadjarēn.

5. EL-MESHHEH, A CENTRE OF RUINS.

El-Meshhed is an extinct small town situated in the midst of the plantless, desert wādī. The meaning of the name el-Meshhed is "the place where a martyr died". It is important for a yearly fair and as a place of pilgrimage. During the days in the month of Muḥarram, fixed for that purpose, the place must be full of buyers and sellers lodging in the houses and temporary shacks; now most of the houses are empty.

The Governor of el-Meshhed is not in town, he prefers residence in the larger, more prosperous Hurēḍa, where he has also a house, a family, and groves of date-palms. His sons are

CHAPTER VI.

HURĒDA, THE CENTRE OF THE EL-'ATTĀS CLAN.

1. FROM EL-MESHĤED TO HURĒDA.

133 In the afternoon we leave el-MeshĤed under the guidance
 ●36 of Sayyid Ḥasan, and travel through the great, wide, plantless
 wādī to the mouth of Wādī 'Amd. The bed of the wādī is here
 called Baḥrān, "the two streams", as the sāl-beds of Wādī
 Dō'an and of Wādī el-'Ēn, to the left and the right respec-
 tively, separated from each other by a plateau of sand and
 loam, meet at this point. The villages of Sidbe, which lie like
 tall castles at the foot of the mountain, get the water for their
 palm-groves from Wādī el-'Ēn. To the right in the far distance
 there lies the village of Ḥōra with a great castle and a watch-
 tower on a hill. It is a small Qe'ēṣi island in the midst of an Āl
 Kathīr sea.

When we reach the mouth of Wādī 'Amd and there take
 an inward bend in a south-westerly direction, the sun is set-
 ting in a magnificent glow of light. We feel diminutively small
 in the broad river-beds of sand with their far-away high
 banks. We have passed from one *siqāya* to another. We enter
 Wādī 'Amd, following closely the rock-wall on its south-
 western side. High up against that wall, which is in a some-
 what crumbling condition here, we see a few fortifications
 and towers. In the wādī there are some tilled, but still bare,
 fields in the midst of the sand; *nibq* trees and bushes grow
 [609] scattered here and there. Sometimes also we pass a few
 date-palms and little settlements, the inhabitants of which
 call out to us in suspicion as we go by. As soon as they hear
 that *sāda* (i. e. sayyids) of the el-'Attās family are with our
 party, the words of salutation ring out "Yā ḥayya!", an abbre-
 viation for "May Allah give you life!"

• 361



Hureida.

p88 (D)

721 and the police better in the Dutch colonial territories. This
 648 same question was repeated again in the evening, in the
 reception-room of our host at Hēnin. However pleasing I may
 have found these signs of appreciation for western colonial
 government on the part of an eastern Muhammadan people,
 I continued to answer with evasions and urged them to take
 the matter into their own hands and to achieve unity, forced
 on by necessity.

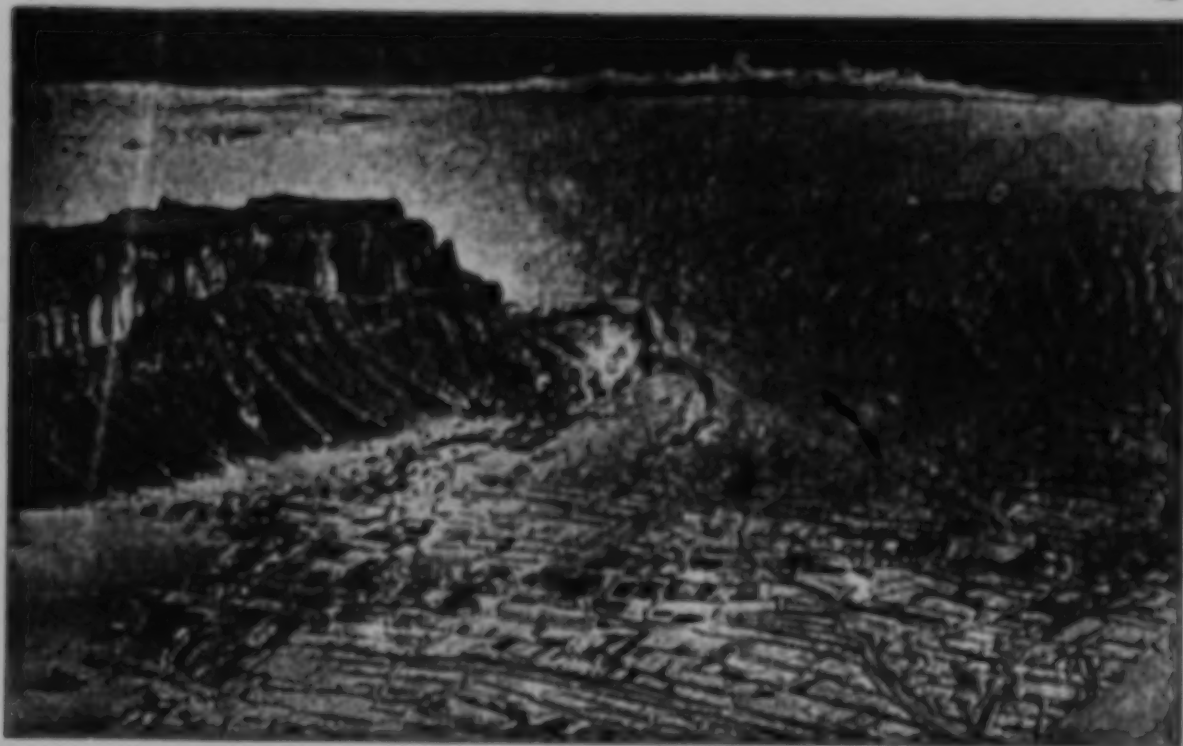
2. THE OLD DYING TOWN OF HĒNIN.

It cost us much pains to decline the pressing invitations
 to stay longer and to continue the journey to Hēnin in the
 afternoon.

The hot wind is still filling the wādī with a thick, high-
 driven mist of sand and dust. The Buqrīs, with their numerous
 soldiers crowding round them, accompany us till we are out-
 side the gate on the side away from the enemy. Obviously
 they are all sorry we are leaving so soon and that this variation
 in their monotonous life comes to so early an end. Before our
 departure we promise, gladly and faithfully, should we return
 by this route, to spend the night in their high, beautiful castle.
 Before long Diyār Al Buqrī has disappeared in the haze of
 sand and we travel in absolute solitude amongst the hillocks
 of loam. Bin 'Awaḍ Marta', steering a very twisting course,
 seeks those places where his car can pass between the line
 of hills. The lower parts are filled with fine sand that lies
 piled up by the wind so that we have to go by way of the
 slopes at the foot of the loam-hills. We pass a few tumble-
 down villages; of vegetation there is hardly a trace.

361 The number of settlements increases as we approach the
 241 neighbourhood of Hēnin. They are situated partly at the foot
 134 of the mountain-wall which forms the northern bank of Wādī
 el-Kaṣr, and partly close by, in the bed of the wādī. Little
 dykes, which make rectangular divisions in the loam, are a sure
 proof that agriculture was once carried on here. It does not

84 Mueller and Weissman T. J. (1992) *Journal of Neurocytology* **21**, 163-170.



The entrance to Hadramaut Proper. An ocean of sand engulfing the plantations and the town of Hila.

907-107

132



Hillocks of loam and sand near Diyar Al Buqr.

36
312



The old dying town of Hēnin.

p104(D)

THE ENTRANCE TO BEAUTIFUL HADHRAUT PROPER 105

look as though this is still possible in any way; the drifting ³⁶¹ sand has killed the date-palms and reduced to a minimum the ²⁴¹ cultivation of *dhura* and the like. The hamlets are partially ¹³⁴ deserted and the mud houses fallen in.

The very ancient town of Hēnis¹ has shared this fate. The ³⁶¹ place lies like a long line at the foot of the rock-wall. Castles ¹³⁴ and defence turrets higher up have fallen into ruin; as have most of the houses of this once important town on the road to the Yemen.

Bin 'Awaḍ Marta² has returned to his fatherland from Sura- ²⁴¹ baya with the resolve to try to check its decay. The family ¹³⁴ house has been restored by him and a new storey built on to it. ³²² He has brought from Java a motor pump which has been set up on the 70 feet deep well. The pump supplies 30 gallons of water for irrigation per minute so that, if it works for eight hours a day, it just suffices to wrench a few acres of *dhura* from the sandy desert and to keep alive the 200 young date-palms which are planted between.

Bin Marta³ himself now also realizes that this is but a service ³⁶¹ of love at a death-bed and that his motor pump cannot save ¹³⁴ Hēnin from decay and from the engulfing sea of sand. Hēnin is like a little town destroyed by storm on the rocky coast of an interminable sea of sand which has first swallowed up its palm-groves and is now submerging the place itself. We have seen nothing of the Bā 'Aṭwah, the poet beggars of Hēnin. ⁶²² They have been driven by poverty to the prosperous parts of ⁵¹¹ the valley of Hadhramaut and to Java.

Hēnin is nominally under Qe'ēfi rule; the Sultan of Shibām and el-Qaṭn protects the place and the insignificant little villages surrounding it. That evening, in the great *madjlis* of Bin Marta⁴'s house, we met the poor, simple shēkhs of the

¹ Cf. el-Hamdāni, *op. cit.*, p. 85, l. 19sq., 86, l. 20 sq., 88, l. 10 sq.; De Goeje, *Hadhramaut*, in *Revue Coloniale Internationale*, II (1896), p. 110.

² C. Snouck Hurgronje, *Zur Dichtkunst der Bā 'Aṭwah in Hadhramūt*, in *Verapreide Geschriften*, v. (Bonn, 1925), p. 393 sqq.

CHAPTER VIII.

ENTERING OUR "LAND OF PROMISE".

1. EL-QAṬN AND SHIBĀM.

On May 23rd our host would not allow us to depart until 000 we had partaken of the first of the two daily meals with him. There is no apparent objection to this, as Bin Marta^c will take us himself in his car to el-Qaṭn. The heat and the sand-storm are very unpleasant. It is now the time when the dates ripen. The heavy, bright-yellow or deep-red bunches of fruit, sometimes as many as ten on one tree, need those hot winds to bring them to ripeness. Travelling in the sandy plain is not only unpleasant at this time, but it is also difficult to keep in the right direction. It is true, Bin Marta^c will look after that, but Von Wissmann has great difficulty in making a drawing of our route, surveying the mountain-wall, which is just visible from time to time, and sketching in the villages.

After Hēnin we enter a real desert of sand. The soil is 133 loess, but a thick layer of sand has drifted over it in the lower-lying places. A few bushes of *rāk*¹ grow here and there on the loam-hills. The wādī is seven miles wide here, the villages on the other side of it disappear in the sand-storm. We shape our direction towards the S. W. wall of the wādī, to the spot where Wādī Menwab debouches into it. Soon after the rocks come in sight we also see the tops of the date-palms shining through the leaden-coloured curtain of dust.

Furṭ² el-Qaṭn, the beginning of the inhabited, cultivated 361 ●

¹ Classical *arāk* (الرَّك), *salvadora persica* Garcin, cf. Landberg 137 *Arabica*, N^o. v. (Leiden, 1898), p. 39 sq.; L. Hirsch, *op. cit.*, p. 191, 211, 306.

² A *furṭ* (فُرْط) is a prominent top at the border of a mountain 104 range.

361 district called el-Qaṭn, now stands out clearly against the foot of the rock-wall. The ground grows flat; the loam emerges freed from the layer of sand; rectangular patches point to occasional cultivation of the land during a favourable rainy season. There is a low-growing plant in the fields; it is a weed that is used as fodder for cattle.

361 Furṭ el-Qaṭn is only a hamlet, but a continuous series of
241 palm-groves and fields of *dhura*, lucerne and sesame stretches from here until beyond Ḥōṭat el-Qaṭn, where the Sultan is resident. All actual cultivation is due to irrigation by means of wells. A broad strip of ground which is cultivated when there is sufficient rainfall stretches outside the date plantations. The level of the subsoil water is nearer to the surface here, as the wādī descends more rapidly than does the subterranean river. Beyond Terīm it comes above the surface for considerable stretches.

312 The wells and the tracks along which beasts and men go to
231 draw up water are mostly situated in the shade of the date-
241 palms. Where shadow is lacking, long strips of jute or other
504 material sewn together are stretched over the track to make
571 shade for men and animals. Donkeys and cattle are used for haulage, but mostly with the help of man's labour. The poor, hard-working and little honoured caste of the *ḍaʿfā* (the peasants)¹ have as their chief occupation this irrigation work², which really goes on almost all the year round. The *ḍaʿīf* walks backwards beside his cow or donkey, pushing at the hauling rope with the back of his thighs, in which way his weight has most effect. By the time they reach the end of the hauling track, the bag full of water, which is generally leaking considerably, has appeared at the rim of the well. The *sānī* draws the bag of water (*gharb*) to the rim by a thin rope,

104 ¹ *Ḍaʿfā* is the plural of *ḍaʿīf* (ضعيف), which name is given in Hadramaut to the agricultural labourer class, cf. C. Snouck Hurgronje, *Verspreide Geschriften*, iii, p. 220 and v. p. 406.

104 ² Here called *sanāwa* (سناوة); the man who works it is the *sānī*. Cf. C. Snouck Hurgronje, *loc. cit.*

where it empties itself into a little mud basin, out of ³¹² which the irrigation conduits lead to the cultivated ground ²³¹ Work at the well occupies the whole family: father and son ²⁴¹ guide the animals and walk with them in hauling ropes and ⁵⁶⁴ mother and daughters relieve them at this work. Two old ⁵⁹¹ dames sit in the shade making ready food for the beasts, which consists of dry straw bound round with fresh green into bundles, that are pushed into the animals' mouths whenever they arrive at the top or bottom. I saw women continuing their mat-plaiting whilst, at the same time, walking backwards in the traces down the slope of the track. The work is very tiring: pulling whilst going down hill and then climbing up again. The path, on which their walk begins at sunrise, is as long as the well is deep.

2. TO THE SULTAN'S PALACE IN EL-QAṬN.

One sees the tall buildings of Ḥōṭat el-Qaṭn even from afar ⁽³⁶¹⁾ rising above its walls and the tops of the date-palms. The place ³⁴² is not large and is situated, like the townlets in Wādī Dō'an, ⁵⁵³ stretched out and closed in between date-groves and the rock-barrier. It is surrounded by a mud wall kept in good repair. At the gate of the town we see our caravan; it is on its way to Shibām with the baggage and is resting here during the heat of the day. Although we are informed that the Sultan is staying in Shibām, we wish to pay a visit of courtesy to his deputy at the palace; possibly he may allow us to make a survey and to photograph from the roof of this very high building. The palace has just been partially renovated and, consequently, has not yet the gay outside decoration of whitewash. A broad staircase leads to a large, finely carved door. There we give our letter of introduction to the guard and after some time we are invited to follow him upstairs. By way of broad passages and endless stairs, both plastered with dried mud, we arrive at the reception-room, which has just been finished. Much of the beautiful old Arabian style is spoiled here by

We notice, ENTERING OUR "LAND OF PROMISE" 111

when passing through the lower floors of the palace, that a school is carried on there, in which some hundred and fifty boys receive elementary secular and religious instruction. The silent, but friendly representative of the Sultan shows us out as far as our car and allows us to photograph him with his own surroundings in front of the house. 872

3. THROUGH A SAND-STORM TO "THE TOWN" OF HADRAMAUT.

We now drive through the cultivated tract of land to its sandy, outer margin. The sand-storm meanwhile has increased in violence and Bin Marta^c loses the way from time to time so that we make but slow progress towards Shibām. It is fortunate that we had clear weather in which to see this part of our route on the return journey and so were able to fill in the necessary details in describing it. Not far from Hōtat el-Qaṭn the fertile strip of land becomes very narrow and later on quite vanishes. The villages look then like small green islands in the otherwise bare land at the foot of the mountain. Our way goes through sand-hills grown over with a kind of reed.

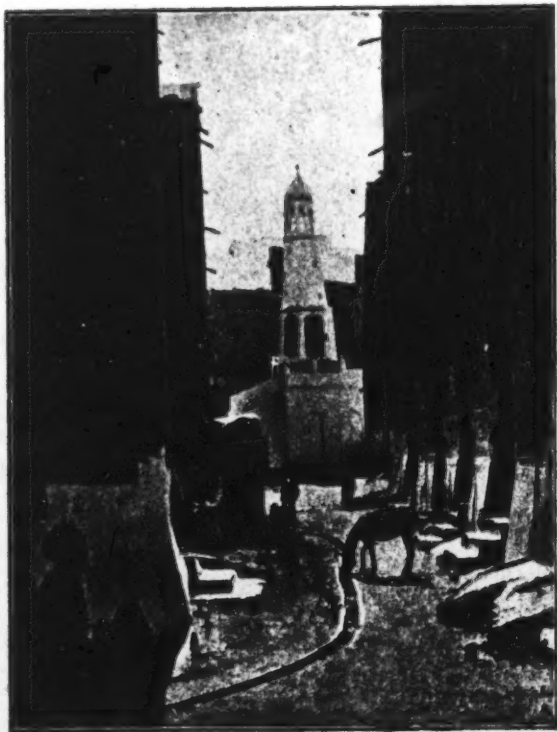
Not far from Shibām we pass through the fields of *dhura* and small palm-groves belonging to the villages of el-Hēme and Āl Shēkh 'Alī.

At this point the cultivated ground reaches the bank of the deep *sēl*-bed. During the rains the *sēl* here threatened to degenerate from a blessing into a danger: rushing torrents of water forced their way through to the valuable palm plantations of Shibām and washed bare the roots of the trees. A cemented stone dam with sluices has been made in the *sēl*-bed to keep down the rush of water; it is quite half a mile long. Earlier dams have been destroyed, over and over again, by the *sēl*; this one has been made at great expense, and it seems to be capable of holding up and conducting the water. 133

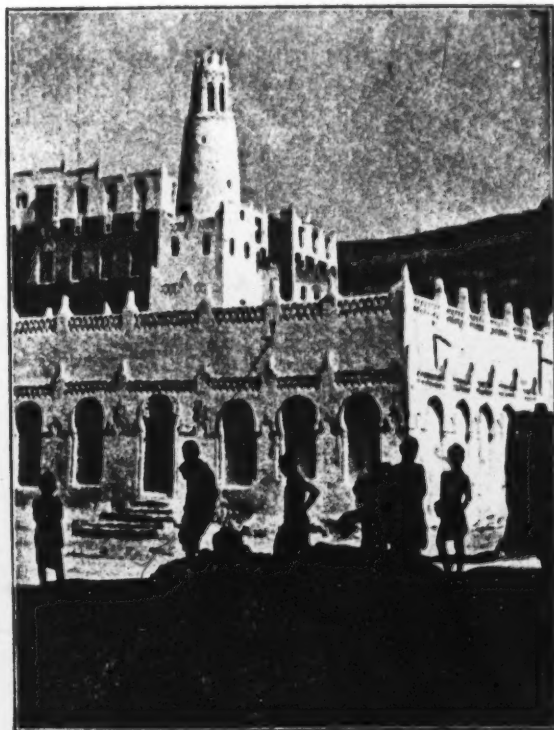
The last part of the way to Shibām goes again over a plain, bare of vegetation, where the hot sand-storm has full play. On 361 ●

133 the right are fields and some groves of date-palms which seem
 • 361 to be dependent on rain, hiding themselves behind the wide
 curtain of dust. Suddenly we see before us something that
 resembles *fata morgana*: a square, grey mass rises high
 up above the desert, and its upper side looks as if it were
 361 covered with snow. There lies Shibām, the New York of Haḍra-
 maut, one of her three great cities and the centre of her com-
 merce for centuries past. It was probably an important town
 even in pre-Islamic times.¹ High walls protect the palm
 plantations against the drifting sand; they are therefore
 invisible and the marvel of the great city looming up out
 of the desert breaks forcibly upon the stranger as he ap-
 proaches Shibām from the direction of el-Qaṭn for the first
 time. No town of Haḍramaut is built so compactly and of such
 high houses as Shibām. Nearly all the houses have a white-
 washed roof-storey, which gives that wonderful effect of
 a brown cake powdered with sugar. The city is straitly en-
 closed by a high, strong wall which, to a great extent, is in-
 corporated into the back of the houses. Just at a short distance
 from the wall the road passes over a bridge made of the trunks
 of palm-trees, which spans a waterless irrigation canal, and
 enters the date plantation. Everything is covered with a layer
 of dust. The drought has been so great this year that these
 palms, which are dependent on the *sāl*, have been unable to
 produce fruit. The road follows the wall round the city, then
 descends to the broad, level sandy-bed of the *sāl*, in the middle
 of which is a series of wells from which the people of the town
 draw water. From here a wide slope leads to the high, double
 gate of the town. The car gets up the bumpily paved ascent
 with difficulty, and we pass through the first gate to another
 one, 90 feet further on. We are then in a square where camels
 are resting, which, terrified by our car, rear on their hind legs
 and try to run away, in spite of their being hobbled and their
 heavy loads. The square is shut in on the right side by the

¹ Cf. el-Hamdānī, *op. cit.*, p. 86, l. 24, 25; 87, l. 3, 25; *Encyclopaedia of Islam*, Art. Shibām, 4.



Street-scene in Shibām.



A gleaming-white mosque in gloomy Shibām.

24. Meulen and Wissmann T-3 (1931) 1932 NM2 Hadramaut NM2

P. 112 (c)

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See page 113.

ENTERING OUR "LAND OF PROMISE"

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Sultan's huge, high palace. The car stops before the comparatively small gate and our escort discharge their guns. The gate opens and soldiers accompany us up a long staircase running across the front of the building and behind the outer wall to the entrance proper. The impression made by the palace is one of neglect and dirt. This is because the Sultan lives in Hötat el-Qaṭn and only comes to stay in this palace for a few days from time to time to attend to affairs of state. At all other times it is entrusted to the very indifferent care of the soldiers who are lodged within it. 361

We are conducted to a simple room, where the carpets are old and dusty and where, on an European travelling rug, sits a tall, very thin young man, the Sultan of Shibām, 'Alī bin Ṣalāḥ bin Muḥammad bin 'Umar bin 'Awaḍ bin 'Abdallāh el-Qe'efī, the grand-nephew of the Sultan of Makalla. We are quietly and kindly received. The Sultan is very much displeased that our escort has not given him due notice of our arrival; if he had known in time he would have received us in his palace at el-Qaṭn, which is suitably furnished for receptions. Sayyid 'Aluwi tries to apologize, but without success. In the meanwhile chairs have been borrowed in the town and placed in a large room. We can at last retire and try to wash the coating of clinging dust from our weary bodies. During these private operations we are not left alone: attentive soldiers keep watch and even allow immaculately dressed notables of Shibām to enter. These have heard of the arrival of foreigners and are on the spot at once to learn all about them. They have come in their magnificent new cars and with Arabian hospitality invite us to drive with them to the garden city in front of Shibām and to have a cup of tea with them in their garden pavilions. It has an incredible sound to our ears, when, to add to the attractiveness of their invitation, they also say that we can swim in the mason-work swimming-pool in their garden. We accept with gratitude, on condition that the Sultan makes no objection to our leaving his hospitable roof for the time being. 643 609 644

000 then stay with him in el-Qaṭn, and, whilst there, visit with him the Himyaritic antiquities in the vicinity. He will then arrange for camels and donkeys, and we shall be able to return to Makalla through Wādī Ḥuwēre in six or seven days. What Sultan 'Alī says coincides with the advice given us by the Vizier in Makalla and represents the standpoint of el-Qe'ēṭī. We do not wish to make an immediate decision, for we should prefer to return by a different route, but, on the other hand, wish to keep open the possibility of making the return journey through Qe'ēṭī territory, so as not to cut ourselves off from the support of the authorities here.

5. SHIBĀM "EL-DJARĪMA, THE GRAND".

162 Shibām has as many as 500 towering houses and about
 167 8000 inhabitants. The number reaches 9000 if one includes
 ● 361 the whole garden suburb and the workmen's quarter outside
 471 the walls of the town. There is a school with about 250 pupils,
 which was founded and is maintained by our hosts. In the town
 itself there are five large, fine mosques, almost the only low
 buildings and also the only entirely white ones. Outside the
 town, but belonging to it, there are seven more. A quarter of
 the masculine population is travelling constantly abroad to
 make money, the greater part going to Makalla and Aden.
 About 100 are in Java and 50 in Singapore. The Āl Tuwēy,
 for example, have house property in Singapore, Batavia and
 Surabaya, and when times are good they also carry on trade.
 Altogether about 30 households live on this family property.
 All the house property of the La'djam brothers is at Singapore.
 The well-known capitalist Bā Swēḍān, who is a great land-
 owner and has hundreds of houses in Singapore and Batavia,
 also comes from Shibām. Sēwūn and Terīm, however, are the
 centres where the Ḥaḍramīs live who have made riches in
 Java, and there are a great number of Dutch subjects in
 these towns.

000 In Shibām no poll-tax is paid by the population as is the

186 about the land outside their own small territory. The Sultan knows neither Sēwūn nor Terim; Hadjarēn was recognized by none of those present.

- 361 On this same day, before proceeding further, we return to
342 Shibām to have a good look over this wonderful city. The streets form narrow, dark tunnels between high, grey houses built in rows. In the middle of the street there is a drain of masonry into which runs the dirty water from the houses, which splashes down into the street from many gutters made of the trunks of date-palms. Cats, donkeys and chickens are doing themselves well on the reeking brew. We are obliged to look upwards constantly to see whether an evil-smelling rain is not beginning to spatter down from one of the gutters. The houses are five or six storeys high; only the top storey is whitewashed and that cannot be seen from the street. The mosques stand in the open spaces and look indeed like toys made of sugar amongst the many tall, gloomy houses surrounding them. In the bazaar streets is a great crowd of buyers and sellers. These latter have either miniature shops or booths on the streets. The doors and windows in the houses of the rich are of magnificently carved wood. The keyhole for the huge wooden keys, which with their many wooden pegs look like brushes, is close to the door, about $4\frac{1}{2}$ feet from the ground, and is usually shut off by a little shutter, neatly decorated. The dim obscurity, the stifling heat and the extremely foul streets offer, of course, good conditions of existence for flies, mosquitoes and other spreaders of disease germs.
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CHAPTER IX.

SĒWŪN, THE HEART OF HADRAMAUT PROPER.

1. PENETRATING INTO THE ĀL KATHĪR TERRITORY.

The border of the Qe'ēti territory is a quarter of an hour's walk to the east of Shibām. There, high up at the edge of the mountain, is a fort and an observation post; there are also mud block-houses in the plain. Somewhat further along the mountain's ridge the white military posts of the Āl Kathīr are visible.

On the afternoon of May 24th, immediately after leaving Shibām, we cross the sandy wādī diagonally towards the northern side, where there is least vegetation, but also least warfare. The whole southern side has the name of being unsafe. But even here on the north, soldiers dog our footsteps whenever we stop to take photographs. The villages are built up against the mountain foot, and on higher points are the ruins of fortifications. Following the margin we again enter date plantations, which are, however, very thin and finally perish in the engulfing sand. Then we go on through sand-dunes overgrown with a kind of beach-grass. Close by Sēwūn we again have to cross the bed of the wādī, as this place is situated on the southern side. There is water, here and there, in the sēl-bed; it is, however, very bitter. The soil close to those stagnant pools is covered with a crust of white salt.

Sēwūn lies within a wide belt of magnificent palm-groves and fields of *dhura*. The water-level is only eighteen to twenty-one feet below the surface; the water has a saltish taste, but appears to be exceptionally suitable for the irrigation of the gardens. We had not so far seen such vigorous date-palms and such luxuriant, tall-growing *dhura* as in this part of the country. The hot wind has already ripened the bunches of dates, which are comfortably hidden away by this time in their

- 241 protecting baskets. Sēwūn is said to be the finest and largest town in Ḥaḍramaut. It well deserves its appellation "eṭ-Tawīla, [103]the Long", but it could also be called "the Clean" or "the Beautiful". The houses are lower and smaller and stand wider apart than those of Shibām. Also dirty water and other iniquities do not simply rain down into the streets. They flow through open or covered gutters along the outer walls of the houses into closed-in cesspools of masonry. It is true, the streets are also narrow; our cars, from time to time, could only just pass through them, but there is plenty of light and no bad smells. At the gate of the massive palace of the Sultan we learn that the authorities are awaiting us in the summer residence 'Izz ed-Dīn. Sēwūn and this garden city have quite grown into one; many of the wealthy families live in their garden palaces the whole year round. Passing through a gate in a mud wall we drive up a great 'courtyard which is flanked by a long white building, only one storey high. The tops of the palm-trees overhang the edge of the spacious roof-terrace, which for the greater part is carpeted and where the Sultans of Sēwūn and Terīm await us, surrounded by their counsellors.

2. THE SULTANS OF SĒWŪN AND TERĪM AND THEIR SURROUNDINGS.

- 643 'Alī bin Maṣṣūr bin Ghālīb bin Muḥsin Āl Kathīr, Sultan of Sēwūn, is a short, thick-set man, with one eye, with which, however, he looks at his guests with double friendliness. His brother and his two little sons are also among the great gathering there assembled; likewise his nephew, the Sultan of Terīm, a tall, slim, very dark-complexioned young man, whose name is Muḥammad bin Muḥsin Āl Kathīr. The Sultan of Terīm is generally in Sēwūn with his uncle; his small, graceful, white palace is almost opposite that of the latter; it is much more beautiful than the one in his official place of residence.

000 In the middle of the roof-terrace is a room, open on all

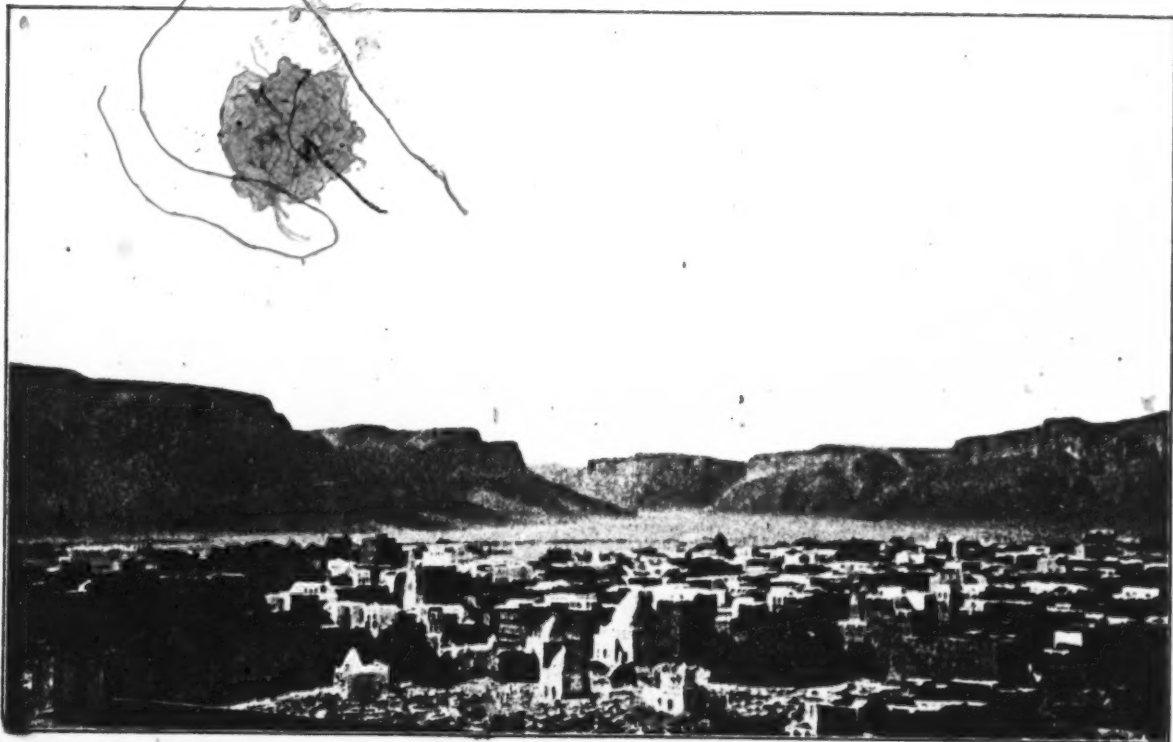
SĒWŪN, THE HEART OF HADRAMAUT PROPER 123

terrace of 'Izz ed-Dīn, with the moon-lit tops of the palm-trees ⁰⁰⁰ all around and the star-lit sky of Arabia above, are unforgettable.

On May 25th the Sultan invites us to a motor drive through the gardens of Sēwūn. The two cars pass slowly between mud walls enclosing gardens; the white summer residences in the midst of palm-trees are hidden from the gaze of the inquisitive. Then, in order to get a good view of beautiful Sēwūn, we were taken as far as the mountain-wall, where we climbed a hill on the slopes of the rock débris. The city, which lies at the foot of the mountain-wall, gleams white and thus gives a prosperous impression. On the highest point stands, wide and ³⁴¹ tall, the palace of the Sultan, one of the best examples of Ḥaḍramī palace architecture that we came across. Only the roof-terraces, with the rooms built upon them, are entirely white. The rest of the buildings has two white bands on a line with the windows, whilst the ventilation openings are framed in white. The corners of the edifice, which is long and rectangular, are fortified by round turrets. The heavy mud walls are thinner above than below and, consequently, the outer walls are not perpendicular, but slope inwards, which strengthens the impression of power and beauty in the building. The palace rises up from walled-in terraces, on which are gatehouses, powder magazines, stables and soldiers' quarters. At a little distance lies the graceful palace, entirely white, but somewhat smaller, of the Sultan of Terīm.

The cemetery is situated nearly in the centre of the town and has five graves of *wallis* with graceful *qubbās* in their honour. Several white minarets rise out of the sea of houses of the city, reminding us that Sēwūn was once famous as a seat of religion and learning. Schools were habitually connected with the mosques and that is still the case with their scanty remnants. Surrounding the city is a wide border of palm-groves, with the white of summer residences dotting it here and there. Those of the es-Saqqāf family are noticeable for their number and their size. ⁷⁶⁴
³⁶¹ ●

24: Meulen and Wissmann T-3 (1931) 1932 MME Hadhranaut MME

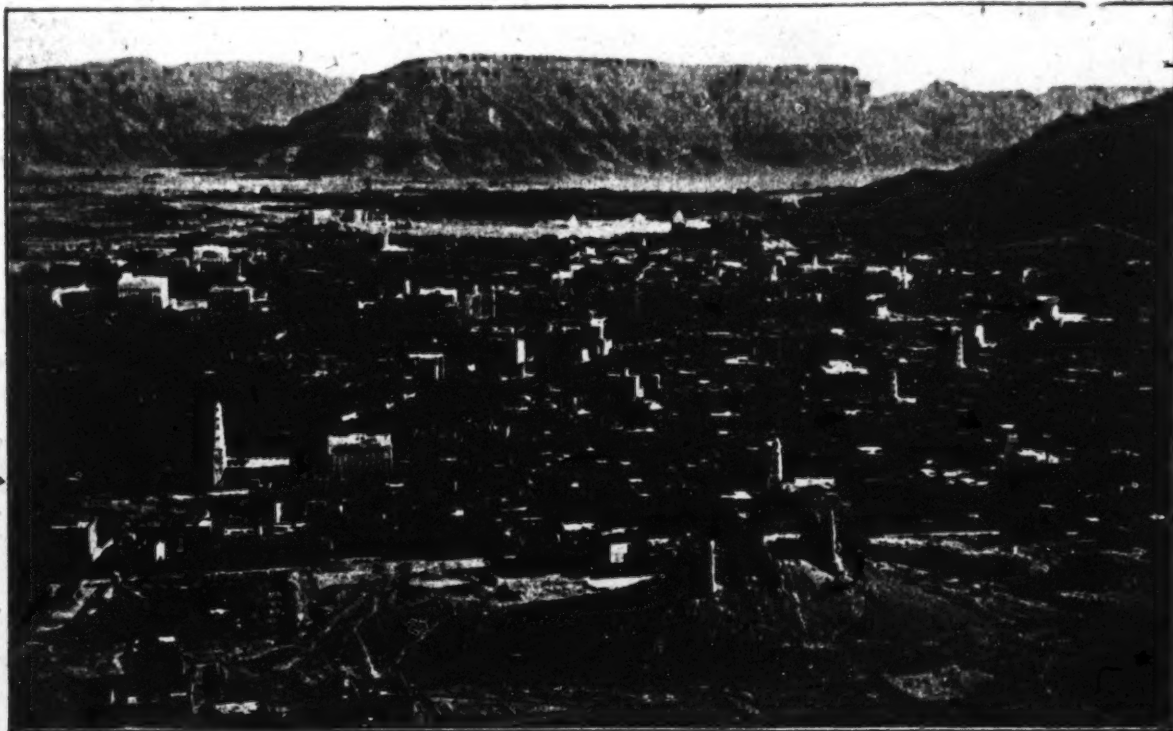


Sēwīn with the cemetery in the foreground.

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P124 (C)

24: Neulien and Neulien T-3 (1931) 1933 NAME: Hadrarant NAME



Terim, the town of wisdom and religion.

facing p 128

361

See page 130/131.

493 the mountain road made by Sayyid el-Kâf. Some years ago,
 491 when the motor-car was first introduced into Hadramaut, Terim was at war with villages in the wādī, and this stretch across the plains was then, consequently, impassable. But Sayyid el-Kâf would not yield to any war whatever and, at great expense and effort, he made a road over the two rocky spurs which separate Terim from Sēwūn.

491 The Sultan of Sēwūn was so proud of this piece of Hadrami engineering that he insisted on our following this route. It is very difficult for the drivers to cross the wādī at this point, to avoid hillocks and pitfalls, and to come out finally onto the beginning of the zigzag mountain road at the base of the rock. The road, narrow and very steep, goes up and up against the slopes of rock débris, and only short cars can manoeuvre the sharp corners. Half way up, the engines have to cool off and the drivers take a breathing-space, while we too need to recover from the tension! Descent on the other side of the steep ridge seems to be even more difficult than the ascent. Our drivers have to depend only on the brakes and do not seem able to lessen speed by letting the motor run on the lowest gear without giving gas. They do not trust our suggestions, and the brakes get hot so quickly that they have to be cooled with the water that we have brought with us in skins. The second spur of rock too is conquered without mishap; however, I preferred to make the descent on foot. It was indeed in this case quicker than in a car the brake-bands of which catch fire.

1. "TERİM — AND THEN THOU DESIREST NOTHING ELSE".

- 361 We get the first view of Terim from the second rocky ridge.
- 342 It lies in an absolutely barren stony plain. The cultivated tract of land is narrower than at Sēwūn and does not look so luxuriant and fertile, but the great number of large, square palaces is at once noticeable. They are not grey and white here as in Sēwūn, but of all manner of striking colours. One of

them is entirely blue and is, consequently, the most conspicuous; in others yellow or pink is predominant. A very high minaret, not round but square, and also plastered in a shade of blue, rises high above palm-groves and houses. Terīm, as a city, is a thing by itself. It is a town of many rich men: one can see that even from a distance. 361 342

The mountain path débouches into a plain covered with small boulders. A good road, apparently much used, runs right across the plain direct to the gate of Terīm. An evidently new mud wall, with gatehouses and defence turrets in good condition, encloses the town with its gardens and cemetery and runs high up the mountain-wall on either side. War is a familiar phenomenon round about Terīm, and the city is worth strong protection. Sayyid Abū Bakr el-Kāf has organised the building and maintenance of the defence works of the town, and has borne the lion's share of the expense. 491 361

As soon as we have passed the gate, the road passes through a well-kept burial ground, where there are three *qubbas* in honour of holy men buried there¹, and also a small mosque. Then, through narrow, winding streets, we come to the house of the widely famed Sayyid Abū Bakr el-Kāf. The house is large but has not yet been completed. We pass through a mud gateway into the garden, where masons are working with their building material of mud, where poor men are waiting for alms, where visitors come and go. We are conducted to the new wing, where, in the reception-room furnished in western style, we make acquaintance with our host and his habitual male entourage. 342

2. GOOD DAYS WITH SAYYID ABŪ BAKR EL-KĀF, HIS FAMILY AND FRIENDS.

Sayyid Abū Bakr el-Kāf is of middle age; he is more simply dressed than his guests and relatives. He does not like coming 000

¹ Cf. C. Snouck Hurgronje, *So'd es-Suwēl, ein seltsamer Wall in Hadhramūt*, op. cit., v., p. 403 sqq.

24: Meulen and Wissmann T-3 (1931) 1932 MME Hadhrumut MME



"Terim and then thou desirest nothing else".

See page 138.

facing p 137

714 fessional soldiers is much smaller here, and the black slave
 411 element is entirely absent. The sayyids of Ḥaḍramaut them-
 565 selves are not armed, but they set great store on the posses-
 sion of a few good Mausers (here called *Mēser*) and of large
 quantities of munition.

4. THE HIGHEST MINARET OF HADRAMAUT.

346 In the afternoon, accompanied by our host's son and the
 doctor, we climb the highest minaret of Ḥaḍramaut. No one
 knows the exact height; we estimate it at 150 feet. It is a pity
 that this minaret is built in modern style. The true Ḥaḍramaut
 minaret is round, tapering a little towards the top, with a
 single band of lattice-work as the only decoration; on the top
 are small round pillars supporting the cupola. The colour,
 cream, stands out very effectively against a hard blue sky and
 above the grey-green of the date-palms. But *this* minaret is
 square and the colour is blue and white; it has many small
 window openings with grey borders. It also tapers towards the
 top, where the spiral staircase of mud is only practicable for
 slim people. At the top is again the little cupola with pillars
 supporting the roof.

● 361 A striking panorama is spread out from here before our
 eyes. Standing in the midst of the luscious, green oasis, with
 its gaily coloured palaces, we gaze out towards the wide,
 scorched plains of sand of the wādī and the dark, crumbled
 walls of the *djōl*. One can see clearly from here that Terim
 is a town of some extension, with many great houses of
 which the greater number are kept in good condition, and
 that many new ones are in process of building. The cemetery,
 with its three cupolas marking the graves of *walīs* (saints)¹,
 makes a large open space. There are many mosques, recogni-
 sable by their high or low, round or square minarets. The
 ruins of a great castle, the centre point of the old city, stand
 on a hill.

¹ See p. 131, foot-note.

TO TERĪM, THE HOPE OF ALL HAḌRAMAUT

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ques. One of the el-Kāfs told us that there are 200 in use and 160 falling into disrepair. My friend Sayyid Hāshim makes it 60 in use and 300 falling into disrepair; this is, doubtless, nearer to the truth. 346

The number of the inhabitants of Terīm is almost certainly 12000, for our host has lists of names in connection with the distributions of food made by him to the masses. Sēwūn must then have rather more, that is, between 12000 and 15000. 162

There are two elementary schools here with about 400 pupils, and one school for more advanced religious instruction with some 200 students. 871

After the visit to the castle we go to New Terīm. There a completely new suburb is being built, partly for people who are in the service of the el-Kāfs. In none of the places that we had visited up to now was there so much life and expansion as here. In Terīm a conscious and well-considered effort is being made to become, within a short time, the foremost town of Haḍramaut. El-Kāf and Terīm are the names that we heard everywhere whenever new undertakings or plans were under discussion. 361 ●

We pass through the new suburb till we strike the wall of the city, which ascends the slope of the mountain at this spot until it becomes unclimbable. Two forts manned by soldiers strengthen this starting point of the defence works of the town. From their high position they overlook quite half of the well-maintained and solid wall which encloses the town and the palm-groves in straight lines. 712

It is Thursday, the day for the distribution of food to the poor. As we return home, the street and square before our host's house are black with women, children and greybeards, awaiting the portions of rice and flour that are destined for them. The work of distribution lasts for hours. Servants hand out the portions; others check and sign long lists of names. The soldiers and Bedouins from the Qe'ēfi territory who accompany us gaze in dumb amazement at this lavish charitableness. Soon when they return to their country, they will 735 554

000 doctor, for whom Friday is a holiday. The car which follows is filled with armed Bedouins, members of the tribes through whose land we shall pass. The district of Terim ends just outside the city. Mud defence turrets and fortifications are pointed out to us, where, up to a year ago, shooting still went on. The aspect of the villages and neglected plantations shows that prosperity has been here disturbed by warfare. Some of these villages are under the rule of Sayyid el-^cĒderūs, others are independent, that is to say, they belong to the tribes in whose territories they are situated and are not under a *dōla* (a government), as the expression goes here.

• 361 The road runs over a sandy plain to the deep Wādī ^cAdim, which seems to be fairly well watered, to judge from the thick vegetation along its banks and from its fine groves of palms. Here lies the village of el-Mesile, the birth-place of our learned Javanese Ḥaḍramī, Sayyid Hāshim. The village chief had received instructions from Sayyid Abū Bakr to provide a midday meal for us, so he stands ready waiting with his pots and the sheep which is to be killed. We stop just long enough to pick him up with his sheep and cooking-pots and then on we go again through a hilly, sandy region with here and there villages and plantations. The further we go the poorer become the villages; the gardens are partly dried up and half of the houses are in ruins. The male population has been decimated by intertribal warfare, and now poverty and starvation are killing the rest.

000 The drivers have difficulty in finding a practicable track between the sand-hills. At last we reach Ruḍḥ, the village of Sayyid el-^cĒderūs, where donkeys are waiting for us. The drivers are of the opinion that the cars can go on still further if we will all help by pushing from time to time. We are again obliged to go through the sandy bed of the *sāl*. Great exertion is necessary to get the cars through the loose sand, but after that it is good going over loam plains and through wādīs. Sometimes a descent or ascent has to be dug, but we are prepared for that: pickaxes and spades have been brought.

CHAPTER XII.

THE AIM OF EVERY HADRAMAUT EXPLORER: QABR HŪD AND BĪR BARHŪT.

000 Very early on May 31st we depart in two cars for the journey to the tomb of Allah's prophet Hūd and for Bīr Barhūt. None of the family or their intimates have any desire to join this tiring, hot expedition and only Sayyid 'Alī el-'Aṭṭās el-Badawī, who made the descent of Bīr Ghumdān near Hurēḍa, remains faithful to us. He wishes to be the first Ḥaḍramī to go down into the mysterious depths of Bīr Barhūt¹, so that thereafter his name may be immortalized in his country's history.

For companions we have Ṣāliḥ, our cook, and further, Bedouins and soldiers of Sayyid Abū Bakr. We first pass large villages, palm-groves and fields of *dhura*, as we drive through the wādī. One can see from the outward appearance of the villages and gardens that we are going through a district that is on the decline. This becomes very clear as we approach 'Ēnāt which lies on the right bank of the wādī-bed.

1. THE NUQRA.

● 361 778 'Ēnāt was once one of the largest and most famous towns in Ḥaḍramaut. The great *qubba* of Shēkh Abū Bakr bin Sālim, as well as the tombs of six other holy men, attracted great numbers of pilgrims to it. The approach to the town was made a pleasure by a large wood of palms. The white cupolas and numerous mosques, real gems of the pure Ḥaḍramaut style of architecture, drew the admiring glances of the thousands

¹ Later on (pp. 150 and 165) we shall see that one Ḥaḍramī, the late Sayyid Muḥammad bin 'Aqīl, penetrated into Bīr Barhūt, twenty years ago, but gave up the endeavour after some hundred yards.

QABR HÜD AND BIR BARHÜT

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of pilgrims who used to come and worship here. 'Ēnāt is well situated for this: nearly all pilgrims to the tomb of God's Prophet Hüd must pass through it. Now its greatness has fallen, and everyone in Ḥaḍramaut knows the *nuqra*¹, the cause of its gradual ruin. Since the disappearance of the dams periodic strong currents of water have worn out and deepened the *sēl*-bed. This erosion has moved slowly up-stream. By a dam nearly a mile in length Shibām has had to protect its palm plantations against this action, which lays bare the roots of the trees. 'Ēnāt is situated further down-stream than any town in Ḥaḍramaut, so that it gets the full force of the torrents and the erosion occurs here first and makes itself most seriously felt. The *sēl* is very much strengthened at times by water from various side-wādīs, and in the thick layer of loess covering the valley here its bed is washed out deeper and deeper.

The roots of the palm-trees are washed bare and, consequently, the crop becomes smaller. Finally the tree falls; it goes on living and still bears fruit, but its death is near. The broad zone of palms around 'Ēnāt is slowly perishing through the *nuqra*. The palms are doomed; the sun penetrates through the many open spaces, the works for distributing water are destroyed, and everything is covered by a layer of white sand. We only visited 'Ēnāt on the way back, keeping now to the northern bank, which soon rises high up above the bed of the wādī. The loess wall is becoming more and more undermined by the water and it is therefore difficult for our drivers to find a safe way along it. This danger proved real on the way back; one of the two cars overturned and was badly damaged. An attempt has been made to divert the *sēl*-bed to the foot of the mountains on the north by constructing a dam. A great sum was raised for this, but the dam was repeatedly destroyed by the water so that the undertaking was, at last, abandoned. The plan to construct a dam was due to the initiative of one

¹ *Nuqra* is the gradual erosion by the water.

312 of the best known of the sayyids of Ḥaḍramaut, Sayyid Muḥammad bin ʿAqil bin Yaḥyā, who made a journey east of Terīm in 1913. After his death in September 1931 there was found among his papers a detailed account of this journey, which was published in Java in the weekly paper *Ḥaḍramaut*.¹

2. QASAM AND ITS OLD CASTLE.

- 361 The land down-stream from ʿEnāt has suffered even more from the *nuqra*; date culture has disappeared and many of the people have departed. The little town of Qasam gives a clear illustration of this decline. The town, still surrounded by a wall, lies half in ruins; only a few hundred people live there now, whereas formerly there were thousands. Outside the wall there is a vast cemetery, which is bounded on the other side by a mediaeval castle and its accessory buildings. Part of it has fallen in, but, with its simple, powerful lines, it is still a fine building. The conical corner towers have a thickening at the level of the second storey. The white bands on a line with the rows of windows have almost disappeared; bit by bit the building will become a grey mass of mud in the midst of a land whose inhabitants have left it. The old *muqaddam*² welcomes us in the great reception-room; he is very deaf and his slave soldiers are his spokesmen. His father was a mighty and widely-feared ruler, while he has carried on a hopeless struggle against the forces of nature. His land has dried up, his subjects have departed, he has become poor, so poor that he can no longer pay his soldiers. Warfare was no match for the drought. His five score of slave soldiers have remained faithful to him; in turn they go in groups to their paternal country on the African coast or elsewhere to earn something by trading or by manual labour and then return to their old master, to share the money that they have saved, with him and their fellows.

¹ Published at Surabaya, 9th year, Nos. 303 and 304.

² Cf. p. 67, foot-note.

6. THE TOMB OF THE PROPHET HÜD AND THE SILENT PILGRIMS' TOWN.

778 At last we see the white domes of Qabr Hüd and the buildings belonging to it, against the dark rock-wall. The wādī bends at a right angle towards the north; from the distance it almost looks as if it had no outlet and ends in a steep chasm between black rocks. About half an hour before we reach Qabr Hüd we come upon a square mud building on a flat-topped hill, in which a guard is posted. Our *muqaddam* maintains that we may only enter the town under the protection of this guard. We manage to arrange for our protectors to await the caravan and to go with it to the house in Sha'b Hüd (the Chasm of Hüd) where we are to spend the night.

778 And now we are making our way unaccompanied to the
133 goal which we had hardly dared to hope to reach. It is only thanks to Sayyid Abū Bakr that we, as the first Christian visitors, are allowed to enter this renowned sanctuary of Ḥaḍramaut. To approach it, my companion and I leave the road and go across country, each following what he thinks to be the shortest and best way. Wādī Barhūt here leads into Wādī Ḥaḍramaut. The thick layer of loess is, in many unexpected places, deeply cut into by water flowing away after rain. The banks of these dry *sāl*-beds are so steep that it costs time and effort to get through. The hills between them are covered with a layer of fine dust more than eight inches thick. A great number of bushes of *'ushar*, *rāk* and *ithl* make the landscape a charming picture of fresh green.

● 361 But our eyes turn towards the wonderful white buildings
778 that lie there before us, up against a grey-black precipice of rock, and towards the dead town lower down in the narrow ravine — the town which is only inhabited for three days in the year. The whole scene is much greater and more beautiful than we had ventured to picture it in our thoughts. The pure white buildings, destined for the cult of the saint, give the impression of being brand-new, and of being most devotedly

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preserved and cared for. The town with its solidly built, large houses looks well-kept and attractive. We had expected to see a great camp with tumble-down huts and certainly not a town with cupolas and mosques, with tall houses of many storeys with whitewashed roofs and high windows. In earlier times it was indeed different. Qabr Nebī Allāh Hūd has been the headquarters of a religious cult, belonging to and destined for Bedouins, dating from pre-Muḥammadan times. Wealth, amassed abroad, has been partly used to show gratitude to Allāh, the Giver. Thus, a full ten years ago, a rich member of the el-Kāf family left a large sum of money for the restoration of this sanctuary; only the cupola of the tomb is old, the other religious buildings being new. The tomb lies higher than the rest against the steep rock-wall. I will recall here the popular story of the Prophet Hūd, the man of God of pagan times, who called his people to repentance and conversion, yet, like many another prophet, was not honoured in his own country. He ended his earthly career in this place, hunted down by his enemies. Allāh opened the rock for him and his pursuers saw him no more. The faithful she-camel (the *nāqa*) that Hūd rode and the milk of which he drank died close by his master's grave. When Islām had penetrated into Ḥaḍramaut, the cult of the Prophet Hūd arose and the pilgrimage to his tomb was incorporated into that Faith.

Hūd must have been a very big man, for his grave is about 120 feet long. The *qubba* is built on the spot where his head is said to rest, the place where, also, the rock was cleft open. The building is in pure Ḥaḍramī style, simple and lovely. In the narrow ravine encircled by threatening, dark precipices and rude, brownish-black blocks of stone, this gay, white edifice with its beautiful simplicity and its sober ornamentation is like the voice of all that is finest and highest in man in a world of harshness and want. This voice, speaking in the eternal silence of this out-of-the-way, motionless corner of the world, is heard and understood even by us, the first Christian pilgrims from the West. We understand how the

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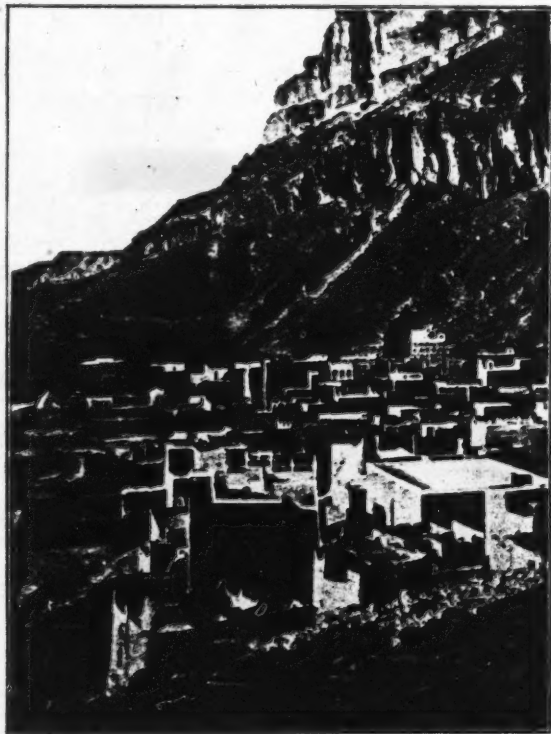


The Chasm of Nebt Hūd.

24: Meulen and Wissmann T-3 (1931) 1932 MM2 Hadramaut MM2

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P 160 (A)



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The silent city of the pilgrims.

p160(c)

to our host's little collection. After much insistence the caravan leader agreed to this, but when falling darkness forced us to leave el-'Urr, we noticed that the owner of our camels, who had come with us in person, was carrying the stone on his shoulder. He thought that it would injure his camels, although they were very lightly laden, and he demonstrated by running fast, jumping, and so forth, that it was no hindrance to himself!

9. AN EXTRAORDINARY NIGHT.

It was pitch-dark as we approached Bā Ḥafār, lying at the entrance of Wādī el-Khūn, which runs from the north. We had to follow the sēf-bed, which was full of water, after having ridden for some time through a narrow date plantation beside the bank. My donkey caused great consternation when, having had a long drink, he lay down at his ease in the middle of the lukewarm pool. Everyone rushed, in answer to our cry of distress, to rescue the instruments and photographic material from the saddle-bags; the donkey's bath ended however without doing any damage.

Bā Ḥafār is a miserable village, with inhabitants as poor as Job and living in huts. Its mud houses have been destroyed in tribal warfare; the remaining population is too weak in numbers and strength to rebuild them. Only one mud house had been restored, and on its roof we pitched our camp for the night in brotherly company. Very soon a number of inquisitive men came to the roof to enjoy the unexpected sight. Here something happened that we had never experienced before: the women-folk also came, a little later, to satisfy their curiosity. They sat down, huddled against each other, in a corner of the roof opposite to that which we had chosen for sleeping, with only the stairway space between us. As they had no thought of going away again and were enjoying intensely the novelty of what they saw, we were obliged to go on with our business without letting their presence disturb

0000. The camp-beds which, from being small packages, became long, large objects drew from them a cry of amazement. When we undressed, the amazement frequently turned into great merriment. We hoped to put an end to the visitation by suddenly switching on the beams of an electric torch. Giggling and scrambling to hide behind each other they crept away, and for a moment we were anxious lest any one of them, in her fright, should jump off the roof. Before long the girls and young women were sitting hidden away behind the backs of the old ones and so they sustained the glare in their eyes and the roars of laughter of the men and boys. When I fell asleep the gossiping black figures were still sitting there.

511 On June 4th, we were awakened by the rising sun. All around is wrapped in slumber and the women have disappeared. I gaze out across the little wādī with its miserable hovels. On the sand around our house I see shapeless, black forms lying. Then one of them begins to stir and, drunk with sleep, a woman sits up. She gets up, totters, shakes some dust and sand off the black rags that she wraps round herself, and treads silently away to her hut to resume her monotonous life of poverty. Another soon follows and gradually one after the other vanishes. Here we had for a moment a glimpse of the grey poverty and the monotonous life of hunger in a village of this part of Ḥaḍramaut, where the inhabitants have been decimated and their energies sapped by war, the surviving men have fled from its misery to foreign lands, and the long-suffering Ḥaḍramī women, who never leave their country, alone remain. The world of women and of family life always remained a closed book to us.

10. A VISIT TO ʿENĀT.

- 361 The distance from Bā Ḥafār to Qasam is not great, and we
- 346 arrived in that dead little town quite early in the day, to
- 511 find the car promised by el-Kāf awaiting us. We drive then through the town, which is half in ruins; yet, a sayyid who

has made his fortune abroad has built here a princely house 361
 for himself. He has, of course, not forgotten to render thanks 346
 to Allah at the same time by building a mosque, a glittering 511
 white masterpiece of Ḥaḍramī architecture. The contrast be-
 tween the great wealth of many sayyids and the poverty of
 the great mass of the people does not seem to be poignantly
 felt here. The palaces of the rich stand right in the midst of 565
 dying towns; their children, frequently overdressed, play with 735
 the almost naked black children of slaves. The rich return 511
 of their own accord from lands of culture and prosperity to
 their own land of appalling poverty, to enjoy within its
 borders the wealth they have accumulated. Allah has willed
 that there be rich men in the world and poor men to whom
 they should be able to give alms. It is fit and proper that
 there should be beggars in every good Muslim society and
 especially a plentiful supply of them in places of pilgrimage,
 so that the pious may have ample opportunity to practise the
 generosity commanded by Allah. We have noticed little
 jealousy or class conflict in Ḥaḍramaut. This is certainly
 due partly to the democratic way of living. The privileges of
 the sayyid class have a religious and not a money basis.
 Soldiers, household slaves and the free citizens of the village
 meet in the *madjlis* of the rich and all eat there in company,
 drink from the same bowl and join in the same converse.

From Qasam we go by car along the high clay bank of the 361
masīla (the bed of the wādī), which has been eroded by 788
 the *nugra*. Having reached a point opposite ʿEnāt we attempt 778
 to cross the wide sandy bed of the *masīla* to reach the
 town. The palm plantations have been growing progres-
 sively thinner and the soil here is entirely covered by a layer
 of sand. We stall constantly in this sand in the *masīla* and
 have difficulty in reaching ʿEnāt, where everything speaks of
 vanished glory. The town is scattered over a wide area; great
 open spaces give one the impression that the population was
 formerly much larger than it is now. At one time many pil-
 grims were attracted here by the seven *qubbās* which adorn

361 the tombs of holy men. The Āl el-Ēderūs, one of the families
 778 of sayyids whose riches are made in Java, come from Ēnāt
 788 and are, moreover, the ruling family in this pious city, which
 owes the few houses that are kept in repair, the beautiful
 white mosques and the fine school for boys to these sayyids
 and to those of the Āl Hāmid. At the seven *qubbas* we meet
 Sayyid ʿAlī bin el-Ēderūs, who feels an exile from his people
 who live in Surabaya, but his place here will be taken by
 another member of the family in a few years' time. He is
 glad to meet someone who knows Java and invites us to take
 a cup of tea with him. We learn from him that Ēnāt can
 312 boast of thirteen mosques and has, at the present time,
 172 5000 inhabitants. Water for drinking has to be brought from
 [62] a great distance, as the local supply is not fit for it. Sayyid
 ʿAbdallāh Āl Hāmid, who lived for ten years in Dār es-Salām,
 is also glad to have an opportunity of talking once more with
 Europeans and comes to Sayyid ʿAlī's *madjlis*. He has some
 acquaintance with the early history of his country and tells us
 of the great dam which is said to have existed in pre-Islamic
 times between Qabr Hūd and the sea. The destruction of this
 dam ushered in the decline of Hadramaut. Sayyid ʿAbdallāh
 has his own theory of the means by which the great stones
 of the buildings in the pre-Islamic period were piled one up-
 on the other; he asserts that he has seen representations of
 elephants on the ruins and assumes that it was by them that
 these heavy stones were dragged to their places. I doubt
 whether this supposition is correct, although it is true that
 elephants play a part in the historical traditions of Arabia.
 The great castles are built on high, rocky hills, whose slopes
 are barely practicable even for man.

361 Of course we follow this advice. The road¹ runs almost without interruption through magnificent palm plantations and by villages with curious grey-brown mud-built castles, flanked by spotlessly white houses of fine architecture. It is the most prosperous and finest district in Ḥaḍramaut Proper. Its chief centre is el-Ghurfa, a town well-known and important in ancient times, but now reduced to secondary rank by constant wars. We enter the war zone a little way out of Sēwūn. No danger threatens us, however, as the Sultan is neutral in a struggle between groups of families who consider themselves to be independent and who fight amongst themselves for domination in this borderland between the Āl el-Qe'ēṭi and the Āl Kathīr. A deathly silence reigns in the pretty villages lying close together among gardens of palms. It seems as if we alone are on the road in an enchanted land, whose inhabitants have either vanished or are asleep. Our drivers do not expect the cars to be fired at, but all the same, they keep out of the way of the villages, whence unseen watchers are certainly following our every movement. Before long we come upon trenches cut across the road, which force us to make long detours. The Sultan's soldiers who accompany us point out the villages of three parties at war. Soon they are so mixed up that we can no longer distinguish which is which. The trenches are deep and numerous, and only through them can the people enter and leave their villages and houses and get to their gardens. As all three parties are equally dependent on these magnificent gardens they have agreed amongst themselves that necessary work therein must be kept going.

We approach the town of el-Ghurfa; it is entirely surrounded by a wall with closed gates, and encircled by broad, deep trenches. The palm gardens extend as far as the wall of the town. The silence is oppressive. In order to avoid a trench we have to go out of our way close by one of the corner gates. The sentries appear to have been asleep, for directly the sound of our motors is audible, cries of alarm reach us from behind the gate. We are only a little further

¹ [on the South bank of the wādī between Sēwūn and Shibām -- ANALYST]

when the gate is pushed open and a group of soldiers rush⁷²¹ out with their guns at the attack. Our people are petrified with⁷²² fright and call out that we belong to the *Dōla* (the Government). Then the guns drop and the sound of a greeting reaches us, but our chauffeurs drive on as fast as possible, so as to escape from this hostile place.

We now enter the district belonging to the third party, with el-^cUqda as its headquarters, where the rich Shēkh Sālim bin Dja^cfar bin Tālib lives. We are to pay a call upon him. He gave us a pressing invitation to do so on the outward journey, but, at that time, the Sultan of Shibām, who had undertaken our transport arrangements, gave orders to avoid the war zone. Shēkh Sālim is a Dutch subject; he possesses a great fortune, amassed in Surabaya, and was one of the well-known Ḥaḍramīs of that city.

The country round el-^cUqda is a paradise of beauty. White³⁶¹ and light-grey palaces, with rows of big windows and fine³⁴² points and pinnacles along the edges of the roofs, are scattered among the plantations of young palm-trees. Behind this gay green and white colouring is the yellowish-brown of the rock. In the gardens are also many bushes of lemon and pomegranate and papayas. The buildings in which Shēkh Sālim lives are surrounded by a high wall, with a colossal wooden gate covered with sheet iron, which gives entrance to a courtyard. The outposts here have done their duty and⁶²² given notice of our arrival, and the gate has been thrown¹⁹¹ wide open and Shēkh Sālim himself, surrounded by soldiers¹⁸⁶ and children, stands there to give us welcome. The pro-Dutch sentiments of the grey-headed Shēkh are well known, and we have no need to doubt for one moment that our welcome here comes from the heart. Conversation is carried on in the Malay language, in compliment to the presence of a government official of Netherlands India. This creates an intimate atmosphere and offers the advantage that the soldiers and children cannot follow what is said. The great *madjlis* of this imposing building becomes speedily filled with a crowd of inter-⁵⁷⁴

facing p 192



El-Ghurfa, since years the bone of contention between branches of the Al 'Umar family.

24:Meulen and Wissmann T-3 (1931)1932 MME Hadhranur MME

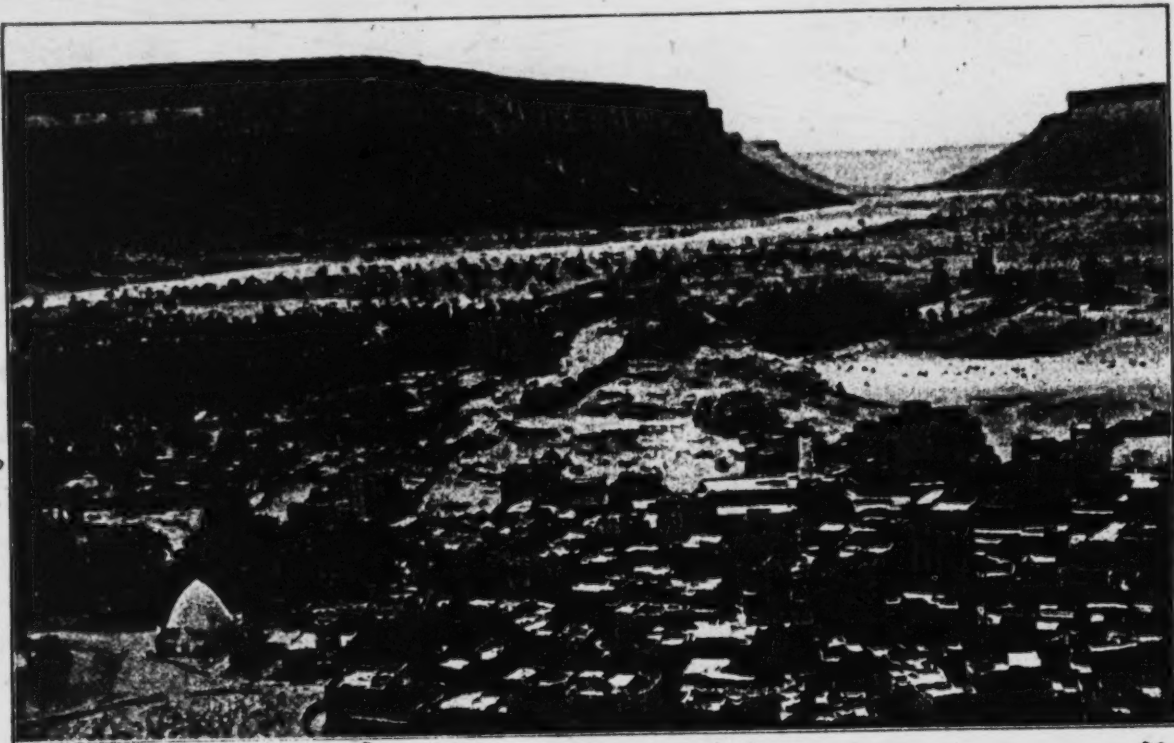
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See page 188.

- 621 We had not received favourable reports of Wādī 'Amd. The el-Attās family, nevertheless, maintained the contrary; it is their wādī and the Dja'dī Bedouins who inhabit it are allied with them and are, in a certain sense, under their control, but it is hard to discover how far this control goes. We got the impression that the wādī was very much armed and ready for war. The landscape is barren and, at first, monotonous; the sāl-bed is broad and filled with bluish-white, small boulders. Conditions must have been much better in the old days, for the numerous ruins suggest a dense population.
- 361 It is long after sunset before we reach Nukhr, where the el-
231 Attās family own a house. The place consists of a few huts
243 and a half tumble-down mud house, in which a room has been prepared for us. It is too warm to spend the night indoors, but the staircase leading to the roof has collapsed. In the middle of the hamlet there is a storehouse for fodder, half below and half above the ground. Its roof is about three feet above the ground and has a parapet about one and a half feet high. The basin thus formed is smoothly plastered with mud, and the grain is thrashed in it after harvesting. It makes a hard but safe sleeping place.
- 172 On the following day, June 10th, we set off again south-
312 westwards. At first the wādī is very monotonous and barren and the sāl-bed widens considerably. After 'two hours' riding
241 Wādī 'Amd makes a bend towards the south and then very soon one comes across date plantations. There are an increasing number of ruins of what, presumably, were defence works, situated on hill-tops. The palm plantations have suffered much from the drought in recent years, as for two years there was neither rain nor sāl of any considerable quantity. The subsoil water is far from the surface and wells are 300 to 450 feet in depth so that they are not used for purposes of irrigation but only for supplying drinking-water. Groups of men hoist up the water, singing monotonously the while.
- 241 Further southwards the plantations increase and form an un-
312 broken girdle between the broad, wild sāl-bed and the wes-

3. A KIND RECEPTION BY A HADRAMI-JAVANESE SHĒKH.

- 361 Towards eleven o'clock we arrive at es-Sēla, where there are a few tall mud houses but no more palm plantations. Everything is grey-brown again — the soil of the wādī, the houses, 622 the mountain-wall. Shēkh Hāmid bin 'Alī el-Dja'dī and his brother are the heads of the richest and most prominent family of the village. We had already made acquaintance, at Hurēḍa, with these high-spirited young men, whose outward appearance is more Javanese than Arab. They were born in Java of a Javanese mother and were brought up in the beautiful highland of the Preanger district. To Hurēḍa, where we met them, they had gone specially to welcome us. The mixture of Arab and Javanese blood has, in this instance, produced men with the proud, beautiful physique of the Arab and the fine, cultivated and modest manners of the Javanese. We are with Dutch subjects here, with whom we feel particularly in 701 sympathy. The armed men of the neighbourhood were 722 summoned to their chiefs' house by a few rifle-shots; one by one they come hurrying, all armed, into the *madjlis*, asking what is the matter. Their minds are set at rest as soon as they are told that it is only a question of doing honour to two guests. Among the soldiers are boys of about twelve years of age; they are reckoned to be full-grown soldiers as soon as they are able to carry a gun. As they sit squatting in the circle, the long, bent points of their *djambiyas* almost stick into their boyish faces. This preparedness for war impresses us and makes us suspect that fighting is of frequent occurrence here, which is indeed the case. Our host tells us that he cannot go outside his house for five minutes without a gun and an armed escort. Only a short time ago his half-brother was shot down beside him whilst they were inspecting their date-gardens; he himself shot down three of their assailants, but the actual culprit got off with a trifling wound in his foot. It is true that peace has just been concluded, but one



The town of 'Amd and a view in Wādī 'Amd, looking northward.

361

See page 204.

facing p. 208

- 133 We mounted our camels on reaching the *djöl* and made as fast as possible for the first halting place, where there was drinking-water to be found. This *djöl* differed little in character from that which we had crossed on our way to Wādī Dō'an. It is again the same flat, limestone plateau, thickly strewn with sharp fragments of stone; through this winds a similar narrow camel path. The view is limitless in every direction; the characteristic, long chains of table-mountains are absent here. Here and there we pass some dwarf trees, crooked and gnarled. Deep silence reigns in this motionless region. After some hours marching we saw, in a fold in the land, a fortification built of rough stones with strong, square
- 361 312 towers at each corner. Some people are living in it, so there must be water at hand, and it is high time, for our thirst is becoming a torture. Not a living soul was to be seen, nothing but a wall enclosing a square space, with towers rising up out of it. Close by rain had conveyed some earth to a depression in the ground, where there were some dried-up fields and a few *nibq* trees, leafless and grey, with not a sign of green; everything was monotonously grey and lifeless like the rocky plain all around us. As we neared the settlement we saw a few large *neqābas* and people drawing water from them. There had been no rain for a long time and, consequently, the water-supply in some of the *neqābas* was exhausted, whilst, in the others, the water which had been stored in them for so long had a brackish taste; in spite of this, we slaked our thirst with it and filled our water-skins and thermos flasks. We dealt out biscuits from our store to the poor, friendly inhabitants, who were experiencing extra hard times on account of the long drought. A small caravan from Makalla was also resting there.
- 438 Dried fish, principally small sharks, and rice were being carried to Wādī 'Amd, but the cost of transport appears to exceed the market value of these articles in Makalla.
- 361 Our way continued over the *djöl* until we reached Sherdj el-Abyaḍen Bā Maṣṣūr, where we rested for the afternoon. Here we saw the same picture of drought and poverty. The

place consists of a few small houses and sheds, built of stone and mud and with flat mud roofs. There are still some green leaves left on the few *nibq* trees growing between the cultivated acres, and these, to the last leaf, are gathered for the goats. The latter, with outstretched necks, stand watching the movements of a shepherdess who, armed with a long stick, was climbing about at the top of the tree to knock off the foliage. Only one family lived in the hamlet; an empty house was offered to us as a lodging. No eggs, no flour, no rice, no milk were to be bought here, the only thing obtainable being large quantities of the dried fruit of the *nibq* tree, which help one to stave off starvation. These are ground to powder and then made into porridge or bread. When eaten raw only the thin rind of dried pulp is edible; the seed, which is as hard as stone, is then thrown away. The *nibq* menu is eked out occasionally with a little goat's milk or camel's milk, and when the date harvest is gathered in Wādī Dō'an a portion of it will find its way to the Deyyin Bedouins, who, in return, protect the inhabitants of the wādī against enemies. All the same, a long hard training is necessary in order to live on such a minimum of food as these Bedouins seem able to do in times of drought. The few shepherds and shepherdesses whom we met later in similar depressions of the ground and in wādīs where some bushes and trees were growing had as their only food-supply small round woven baskets filled with dried *nibq* fruit.

Thanks to the ready tongue of our *siyāra*, Sayyid el-Ēderūs, as well as to the respect accorded to all sayyids among these simple folk, we succeeded in photographing the female inhabitants of the hamlet consisting of a mother, two daughters and a friend.

The women go unveiled and are much more free and open in their manner than in Wādī 'Amd. They seem to feel quite safe, for we met them far away from their homes, alone with their flocks or on their way to some business in another hamlet hours distant. Maryam, encouraged by her mother, even yield-

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301 ~~MARYAM, ENCOURAGED BY HER MOTHER, EVEN YIELD-~~
ed up to us her graceful girdle of copper wire with fine silver wire twisted round it, in return for good payment, as well as her necklace of oval silver beads. Having made a success of this transaction, Maryam at once made her way with a part of the proceeds to the goldsmith, living in a village hours away, to buy a new girdle and necklace!

• 361 We continued our way through the monotonous stony levels in the burning heat of the afternoon. In the distance we saw a few scattered hamlets belonging to the Deyyin territory. These villages generally have a piece of cultivated land and a few trees, and the well-ploughed land lies waiting now for the rain, which will make sowing possible. The trees are burnt up, brownish-grey, dead as in a northern winter.

724 On our left we passed the ruins of el-Khamīs. Our sayyid told us that this had been the dwelling-place of a Ḥaḍramī, who had amassed a fortune in Java and, when he returned to his fatherland, had tried to conquer a kingdom. With the money he had made in Java he recruited soldiers, made raids into the fertile lands of Wādī Dō'an and destroyed its gardens of date-palms. In place of buying him off with a piece of land, the Qe'ēṭī Sultan raised an army against him and even transported a few cannon to his village. The man, who was out for a kingdom, was not prepared for this development; he was taken prisoner, his village was razed to the ground and a heavy ransom was exacted from his wealthy family in Java. The family petitioned the Netherlands Government on behalf of the captive adventurer, basing their appeal on his Dutch nationality. It was then that the desirability of being accurately informed as to conditions in the land of origin of a considerable number of its subjects became evident to the Netherlands Government.

312 A little further on we came to the village of Khalīfet Bā Suwēde. There we made a halt to beg water for man and beast and to try to purchase some food for the animals. It appeared that there was not much water left in the *neqābas*, and doubt-
••• less this accounted for our none too friendly reception. There



361°

One of the strongly built stone villages in Wādī Yeb'eth.

p 216(c)

000 camels for the expedition to el-Hōṭa. The heat keeps people indoors during the day-time, now that there is nothing to be done in the gardens. Yeb'eth seems to suffer badly from the long-continued drought. The date-palms had had too little water and had borne no fruit; the grove of vigorous *nibq* trees on the well-tilled fields was bare and colourless. The

- 361 light-brown loam soil of the wādī must be very fertile. The villages, built on hills at the base of the gently sloping bank of the wādī, have an appearance of prosperity. The houses are built of pieces of rough stone, dark, almost black in colour and bound with mud; there is generally one high square

484 house which can do service as a tower for defence. Sa'id took us to el-Qarn, to the house of Shēkh Abū Bakr, for whom we had a letter of introduction from the sons of Shēkh 'Uthmān at Rēdet ed-Deyyin. His house was shabby, but he gave us a kind reception, set before us dates, some bread and a little piece of salt fish, but informed us at the same time that we should have to wait for at least two or three days for camels and, especially, for *siyāras* (responsible guides) to accompany us to el-Hōṭa. The district through which we were to pass was very dangerous: quite recently people had been robbed and murdered there. Not until a caravan had come in and was ready to leave again could we join it and go on our way, as no one would run the risk of guiding us through that region without the protection of a caravan. We could

000 not afford to wait for days on such an uncertain chance. For a few hours we deliberated and sought other advice, but no one made a satisfactory proposal, and meanwhile Šāliḥ had come to me whispering that we ought not to stay, as the people of the place were *not* well disposed towards us. A sojourn of days in this miserable dwelling, where we were already in the day-time plagued by bugs, was not attractive. The faithful Sa'id, who seemed convinced that we were in danger here, offered to take us on as far as Šidāra, in Wādī Hadjr, with his own camels, if we could find just one guide to show us the way. It was at this stage that we gave up the

$\frac{1}{2}$ [of Yeb'eth - Analysis]

000 air that we were nearing the coast and Wādī Hadjr, where there is always water. Our clothes and other things were already damp by the time the sun rose.

Not till twelve o'clock did we halt in a sweltering wādī under the shade of a boulder which radiated heat. An effort of will was necessary to get us under way again, towards half past two. We went on in silence, avoiding speech with each other, as the energy which makes for friendliness and gaiety was lacking. We pass through a region very interesting from a geological and botanical point of view. The *djöl* ends here and a broken, uneven area of rock and wādī takes its place. The direction of the strata, until now uniformly horizontal, is disturbed and new strata of coal-black rock formation break a way through the layers of limestone and sandstone and sometimes rise up above them like solitary cones. There is more water, but it contains a high percentage of salt. We go through jungles of grass, several feet high. Here and there the ground is swampy and covered with a crust of salt; a tall, slender palm-tree of a kind we have not hitherto come across grows in this salty marsh land. Later on we come again to barren stretches covered with boulders. To our amazement we found no human settlements here: we only saw people when much farther on, by the thickly-grown banks of a shallow but swift-flowing river. This turned out to be the upper reaches of Wādī Hadjr. The water was very warm and bitter. The sun was already setting when we crossed the stream and hastened on to reach Šidāra before nightfall, but before long we saw the scattered stone houses of this large village lying on the hilly banks of the wādī. Here cultivation begins again: fields of sesame and *dhura* alternate rapidly with gardens of date-palms. Vigorous springs throw up water which is nearly boiling; this water is carried to the fields and date plantations. The conduits have been made of such a length that the water is sufficiently cool by the time it reaches the plants, but even so it is still very warm. We noticed a white deposit in the conduits.

CHAPTER XVII.

WĀDĪ HADJR — A BIT OF ARABIA FELIX.

1. ŠIDĀRA, ITS CHIEF SETTLEMENT.

361 Šidāra gave us the impression of being dirty, yet fairly
131 prosperous. The stone houses are scattered wide apart; they
621 have generally two storeys and are built square and strong
so as to hold their own in case of hostilities. Šidāra is independent; the farthest frontier post of the Qe'ēfi Government is a good two hours' march south-east. Much fighting has been carried on for the possession of this very fertile Wādī Hadjr, and in the days which followed we saw many traces of this strife.

609 Here we stood at last in front of the house of the village-
186 chief, wondering how we were to be received. A roof-terrace was rapidly prepared for us and, after that, the master of the house came to bid us welcome and invite us to enter. We recall him gratefully to mind, for we owe it to him that the people left us more or less in peace, although here again they did not exactly sympathize with foreigners. Our host had performed the *ḥadjdj* and had brought back with him two very favourable recollections of Europeans: when passing through Aden he had become acquainted with the Mission Hospital at Shēkh 'Uthmān and spoke with great respect of the Mission doctor whom he had met there; and then again, in the Holy Land itself he had met a Dutchman who had become a Muḥammadan; after the *ḥadjdj* was over he had seen the latter again in Djedda and had been treated by him as if he were his own brother. I told him that the Dutchman at Djedda was a good friend of mine, and with that we were in friendly touch at once.

000 The roof-terrace was soon full of people and hand-shaking and questions began as usual. The youth of the village was



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Peaks of black stone piercing the lime- and sandstone strata
near Wādī Hadjr.



361 •

Sidāra, situated at the beginning of the cultivated area in
Wādī Hadjr.

facing p. 224

of the route and we are free to travel in the darkness, that ¹¹⁴ is to say, after sunset and before sunrise.

Some two hours after starting, we arrive at the Qe'ēfi ⁷¹² frontier. Here, besides a castle named Ḥuṣn Bin Dighāl and ³⁶¹ ● manned by the inhabitants of the wādī, we find the first stronghold occupied by a garrison of Yāfi' soldiers of the *Dōla* (i. e. Government); it bears the name of Beda' Qe'ār. We pass by this lonely castle; the soldiers, who are weakened by malaria, stare inquisitively after us, crowding each other aside to get a view of us from the little windows near the roof. We have come nearer to the river again at this point, and before long our path goes through fertile date-gardens, beside and across irrigation canals full of water. It is already growing dark as we approach Ḥūte, the first village on Little's map. We had ⁰⁰⁰ decided not to spend the nights in villages and houses, if it were at all possible to avoid it, so as to have no bother from inquisitive visitors; we let the camels kneel down for the night where the slopes of a hill began a little way beyond Ḥūte.

We had not been able to replenish our stock of food at Ṣidāra, and here also the men we send out to do so come back empty-handed. The rocky slope was unpleasant to lie on and the proximity of the river and irrigated fields makes the atmosphere very damp, which is oppressive at night. Mosquitoes, the tormentors of mankind in hot, damp countries, make their appearance here again. In the middle of the night we were startled by a hyena that was snuffling round us but ran away like a hare when some of our company awoke and got to their feet.

On the following morning, June 17th, we did not succeed in making an early start. The camels had to be generously watered; then we were told that one of them had strayed, though in reality our men were only trying to give the animals plenty of time to feed from the *rāk* bushes which grow around. Bedouins invariably do everything they can to keep their camels in the best possible condition.

312 The way ran by the river all the time now, through an un-
 • 361 interrupted grove of date-palms. At one time the path follows
 511 the left bank, then at another the right. At regular intervals
 241 we pass long, low dams made of boulders; these store up the
 water which is conducted through channels for the irrigation
 of the palm-gardens. The fringe of palm-trees is not, as a rule,
 wide and above it, against the rocky slopes, where no
 shade falls, villages swelter in the heat of the sun. They are
 always in a good strategic position, for this fertile Wādī Ḥadjr
 has been a much disputed territory until a short time ago.
 To this must be attributed the low degree of prosperity and
 the lack of intensive cultivation of all the arable land here.
 In this respect Wādī Dō'an is on a much higher level.

361 After a few hours the wādī becomes narrower, the rocky
 342 slopes approach the river, and the cultivated strips of land
 grow narrower and, at last, cease entirely. Our way goes
 over a plain strewn with sharp, reddish-brown stones, where
 lies the village of Ḥuṣn Mšēne^c, which consists entirely of hous-
 es with neither front nor back walls; they are like short tunnels
 of stone with their further end towards the rock-wall and
 their front facing the river. When we asked the reasons for
 this way of building we were told that they were poverty
 and the great heat; in this way advantage is taken of the
 breeze which blows through the tunnels. Its inhabitants belong
 to a kind of gypsy tribe living apart from other people.
 Further on they dwell in large villages of straw-huts; they
 are half-nomads and are despised by the settled inhabitants.

312 The wādī narrows until it becomes a rocky gorge through
 which the river flows underground. Its narrow bed is full of
 boulders; probably the *seī* after rain rushes through here
 above ground as well. The path rises steeply up the rocky
 slope, and it is a real feat on the part of the camels to climb
 up, with their heavy loads, over the slippery boulders and then
 to descend again into the wādī where it widens out. Half-
 way through the gorge the river comes to the surface again,
 showing a beautiful greenish-blue colour.

000 That night a wolf came near our bivouac. The Bedouins heard his call in the encircling mountains and rose in haste to gather the camels together inside the camp.

On the following morning, June 19th, we rose very early, for it was growing important to reach Makalla as soon as possible. The caravan was in motion at a quarter past four and we made a straight line for the sea coast, scrambling laboriously over granite boulders. By ten past eight we had reached Mēfa^c, a forlorn little village by the sea at the mouth of Wādī Hadjr.

312 The river here has shrunk till it is no more than a swiftly flowing stream. No doubt the major portion of the water flows underground to the sea.

361 The population of Mēfa^c dwells for the greater part in miserable shacks; the few mud houses are dilapidated and poor and dirty. The house where the soldiers live was opened for us; it was the best to be had, but still miserable enough. Only one soldier still remained; his companions had died of the fevers for which Mēfa^c has an unenviable reputation. Yāfi^c soldiers from the healthy highlands are among the least resistant to the fever of the damp, hot coast. When this soldier's last comrade died, he had fled from the house, not daring to live there any longer. No food was to be had from the villagers for love or money, but the soldier shared some of his provisions of rice and eggs with us. He told us that the people of the place are desperately poor and unhealthy. Emigrants come here, it is true, but they do not stand it for long, and only a portion of the arable land is under cultivation. The Qe^cēfi soldiers regard transference to Mēfa^c as equivalent to a death sentence. Their constitutions are not resistant against the endemic fever, they have not enough pay to feed themselves well, and the people of the village are so poor and miserable that nothing can be got from them.

257 Whilst lying in a corner of a little room, which smelt of indigo, I got a violent attack of cramp in the stomach, and it looked as if I should not be able to go further. Luckily the

CHAPTER XVII.

ALONG THE COAST BACK TO OUR STARTING POINT.

000 We now turned back in the direction of the mountains, crossing a broad rocky plain covered with small stones. When darkness fell we lay down on a granite plateau and were lulled to sleep by the sound of the waves swept against the coast by the monsoon, which was now gradually breaking.

On June 20th, we were up by half past two and left our last mountain camp at three o'clock. At el-Ghabar, where the wādī of that name flows into the sea, we took a rest and had food and drink. There was well-water a few yards below the surface of the wādī-bed, but the water is brackish, which is not to be wondered at, as the well is only a few hundred yards away from the sea. We dozed under some bushes, but the sun, rising high in the heavens, soon drove us on our way.

The afternoon's rest was taken close to a well of sweet water at the mouth of another wādī. Here, in the shadow of an overhanging rock, rest was turned into torture by swarms of camel-ticks; we found however on the beach a cave which the waves had hollowed out. There, free from ticks we dreamed — to the booming of the surf and splashed with its spray — that we were sailing on a choppy sea, making for Aden.

• 34 In the evening at eight o'clock we arrived at Burūm. This is the famous harbour of refuge for steamers which cannot pass the nights in the roadsteads of Makalla and esh-Shiḥr during the S. W. monsoon and which lie at anchor here, protected from the wind by Rās Burūm.

000 We set up our bivouac for the night on a rocky level outside the town. None of the inhabitants ventured to leave the protection of the village at night to satisfy their curiosity and

 ALONG THE COAST BACK TO OUR STARTING POINT 237

disturb us with questions. It was a disappointment to find ⁰⁰⁰ that there was, apparently, no food to be bought, but . . . we hoped to be back again in the palace of the hospitable Sultan of Makalla on the morrow!

June 21st was to be the last day of our travels and the ³⁶¹ fifteenth since leaving Terim. We were on the march at ¹⁶² twenty past four, going round the village towards the sea, ²²⁶ where a few fishermen were already busy with their nets. Burūm has barely a few hundreds of inhabitants and has known better days. There are only soldiers now in the white palace of the Sultan. A white mosque, as well as a few white stone houses, give it an attractive appearance when seen from a distance. A date plantation and *dhura* fields lie between the village and the mountain-wall, but there is no room for them to spread out in this narrow coastal plain shut in by rocks. Makalla controls Burūm by means of fiscal regulations. The fishing trade is the only source of income left to the people. We saw good-sized, dried shark's heads thrown into a heap, amongst them those of the hammer-head.

From the beach the path mounts to the rock-wall beside ⁰⁰⁰ the sea. On the rocky cape the remains of a fort and a few rusty cannon are to be seen. For a part of the way the path is hewn out of the precipice. Little Muḥammad, who has never seen the sea, lags behind constantly, quite lost in wonder over this new marvel. At one time our way ascends high up onto the rocks, then, at another, leads over a beach of glittering white sand. The farther we go the farther the mountains recede and, at last, one is walking along the flat sandy beach. The way is much travelled and there are plenty of *siqāyas*. Fūwa, our last stopping place before Makalla, comes in sight. The white town, encircled by an extensive district under cultivation, lies at the mouth of Wādī Fūwa. We pass through fresh green fields towards a group of shady trees, our chosen halting place, but it proves to be too warm and we are forced to seek human neighbourhood. Hospitality will be readily offered us in the high, white houses, but there we shall neither

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IA	IB	IC	ID	IE	IF
IIA	IIB	IIC	IID	IIIE	IIIF
IIIA	IIIB	IIIC	IIID	IIIE	IIIF
IVA	IVB	IVC	IVD	IVE	IVF
VA	VB	VC	VD	VE	VF
					VI

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END MAP I A



END MAP IB

361
487
102
133

49°30'



ancient caravan road to
Serr and Kidal el-Ser



END MAP II

ADMINISTRATION

75

8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), 133 with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably 361 Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12 : Administration

The Eastern Aden Protectorate comprises the Hadhramaut (consisting 631 of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Seiyun), the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648 for many years in protective treaty relations with His Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643 Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in the Aden Protectorate, being bounded on the east by the Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it 175 came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. 438 The population is probably about 5,000; the island is rather less than 161 100 miles from east to west and about 30 miles broad. Its interior is 133 mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital 361 is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 648 small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619 recognised by the Governor of Aden. Not all the chiefs have complete 622 control over their subjects, but since 1943 the authority of some of them

Had brought MM2

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619 has been greatly increased by the introduction of simple administrative
622 machinery. For internal security some of the chiefs have tribal guards
701 (paid for by His Majesty's Government as a temporary measure) under
625 the joint control of the British Agent and the chief. In 1937 the Aden
Government raised a force known as the Government Guards for police
duties in the Western Aden Protectorate; they are stationed inland in
fixed posts and are paid for and controlled entirely by Government.

619 The Western Aden Protectorate consists of the following tribal
634 districts:

[643] ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl,
Sultan of Lahej,* the premier Chief of the western area. Capital:
Lahej.

• 361

AMIRI: Amir Nast bin Shaif Seif, C.M.G. Capital: Dhala.

FADHLI: Sultan Abdullah bin Uthman. Capital: Shuqra.

LOWER YAFI': Sultan 'Aidrus bin Muhsin. Capital: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. Capital: Museimir.

UPPER YAFI' CONFEDERATION: Sultan Muhammad bin Salih.

Capital: Mahjaba. Mausatta, Sheikh Ahmed Bubakr 'Ali 'Askar

and Sheikh Husein Salih Muhsin 'Askar. Capital: Al Qudma.

Dhubi, Sheikh Abdurehman bin Salih (under age). Regent:

Sheikh Salih Salim. Capital: Dhi Sura. Maflahi, Sheikh Qasim

'Abdurrahman. Capital: Al Jurba. Hadrami, Sheikh Muham-

mad Muhsin Ghalib. Capital: Ash Shibr.

SHAIB: Sheikh Muhammad Muqbil As Saqladi. Capital: Awabil.

QUTEIBI: Sheikh Hassan 'Ali. Capital: Ath Thumeir.

ALAWI: Sheikh Salih Sayil. Capital: Al Qash'a.

AQRABI: Sheikh Muhammad Fadhl ba 'Abdullah. Capital: Bir
Ahmed.

AUDHALI: Sultan Salih bin Husein. Capital: Lodar.

UPPER 'AULAQI: Sultan 'Awadh bin Salih bin Abdullah. Capital:

Nisab. Sheikh Muhsin bin Farid. Capital: As-Said.

LOWER 'AULAQI: Sultan Nasir bin Aidrus bin Ali bin Abdullah

(under age). Regent: Sultan Ahmed (Sheikh) bin Ali. Capital:

Ahwar.

BEIHAN: Sharif Salih bin Husein. Regent: Sharif Husein bin

Ahmed. Capital: An Nuqub.

SUBEIHI: Sheikh Muhammad 'Ali Ba Salih, Sheikh Muhammad

bin 'Ali of the Barhimi and Sheikh Abdullah ba Sa'id of the 'Atifi.

* His Highness Sultan Sir Abdul Karim Fadhl, K.C.M.G., K.C.I.E., died
on 18th June, 1947.

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With acknowledgments to A. R. Thomas

SHIBAM, ADEN, PROTECTOKATE

Facing p. 40 (A)

Hadhramaut N 142

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241 the management of irrigation farming on some 5,000 acres. The value
242 of the Board's quarter-share of the net crop obtained, after paying har-
vesting and threshing expenses in kind, was estimated at over Rs. 1,25,000.

Farming in Abyan, largely influenced by the Board's operations, proved important to the economy of the Western Aden Protectorate. In the production of millet alone, it is estimated that a 30,000 bag crop, equal to 3,000 metric tons, was raised. A large portion of this was held as a reserve, or had been marketed to the easterly districts at the end of the year. General control on the export of this grain to Aden itself was maintained, and the flow of the crop to the districts to the east was encouraged.

The Wadi Hadhramaut Rehabilitation Scheme

654 This was wound up by Government at the end of the 1947-48 financial
426 year. Farmers with outstanding loans were given ten years in which
to repay, the basis of repayment being at the rate of 2 per cent of the
total loan from the spring crop, 3 per cent from the autumn crop, and
5 per cent from the winter crop grown. By the end of the year, it was
[452] apparent that this system of deferred repayment was not proving satis-
factory. Moneylenders had again become active, while late planting and
reduced acreage were noticeable in many districts. This undoubtedly
resulted from lack of foresight on the part of many farmers, who had failed
to reserve sufficient seed and fodder and preferred to resort to money-
lenders for obtaining their needs on credit.

406 At the end of the year, proposals were on hand for the introduction
of numbers of diesel-driven irrigation pumps for use in the Wadi
Hadhramaut.

Co-operation

476 The Beihan Farmers' Association, formed in the previous year,
progressed in a satisfactory manner, and much useful experience was
gained by the officials of the association. A good *saif* season helped the
members, but this was followed by an almost complete lack of water in
the *kharif*. In spite of these difficulties, the association was able to help
its members in their requirements of seed, stock, and cash needed for well
equipment and for concentrates for feeding livestock. At the end of the
year, the association had acquired some Rs. 12,000 from members'
subscriptions and from interest charged on loans.

476 This association cannot be termed a co-operative society in the true
659 sense of the word. It is an association which has the full support of the
local Government, and which at present makes use of Government offices
and storehouses for its activities. In the present stage of development
this is considered to be the most desirable form of association for Beihan.

Western Aden Protectorate

226 The Western Aden Protectorate fisheries are of minor importance
361 compared with those of the Eastern Protectorate. Shuqra, the seat of
439 the Fadhli Sultan, is, however, a fishing port with a considerable export
trade in dried fish

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AGRICULTURE AND FISHERIES

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trade in dried fish. Other fishing communities are small and the greater part of their population nomadic for part of the year. 226
[36]

Apart from the occurrence in summer of large migratory fish as described under the Aden Colony fisheries, there is a considerable cast-net fishery for sardines along the sand beaches east of Aden. West of Aden, sardines are rare but a small anchovy supports a fishery during the winter months.

Craft and gear are as described under Aden Colony fisheries.

Eastern Aden Protectorate

The fisheries of the Eastern Aden Protectorate are primitive but very productive. Previous observers have estimated the annual catch as over 50,000 tons of wet fish.

Sardines belonging to several species of *Sardinella* and *Dussumieria* normally abound on certain stretches of coast east of Mukalla all winter, when they support a very extensive cast-net and beach-sein fishery. Utilisation is wasteful, the fish being either sun-dried for fertiliser and animal fodder or else rotted in order to free a putrid oil. The winter of 1948-49 has unfortunately been the worst sardine season within living memory. [228]

Kingfish (*Scomberomorus*) abound in the vicinity of the sardine shoals and are taken in large quantities in nets and on handlines. They are exported either wet-salted as "maleh" or salted and sun-dried as "safif". [439]

Three species of tunny and several other large pelagic fishes are caught in considerable numbers and salted.

Sharks are taken in moderate numbers. The town of Qu'sair specialises in this fishery and sends small dhows to the Somali coast for the purpose. In general, the Somali coast is reckoned to be a better shark ground than South Arabia.

These fisheries are worked from huris, sambuks and small dhows as described under Aden Colony fisheries, using the most primitive gear. So great is the abundance at high and low tide close inshore, however, that even by these means the catch per man-hour exceeds that of many fully mechanised fisheries elsewhere.

During 1948 the fisheries of the Gulf of Aden, and particularly those of the Eastern Aden Protectorate, were surveyed under a Colonial Development and Welfare Scheme, with a view to promoting their more efficient exploitation. The original schedule was unfortunately upset by failure to get two vessels equipped in time at Aden, but, although this hampered the work, experimental canning was carried out and liver oils tested for Vitamin "A" content early in 1948. Towards the end of the year, a taxonomist was appointed to confirm the identity of the commercial species. A full report on the survey will be published during 1949. 654
647

Following on the early findings of the Survey Party representatives of the Colonial Development Corporation arrived on the Eastern Protectorate coast towards the end of the year in order to go more fully into commercial possibilities. Unfortunately their visit coincided with a particularly poor sardine season.

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- 131 tanate of Muscat and Oman, on the north and west by the Ruba' al Khail (or Empty Quarter) and the kingdom of the Yemen (whose southern boundary was temporarily established by Article III of the Treaty of Sana'a of 11th February, 1934, by which His Majesty's Government and the Government of the Yemen agreed to maintain the status quo as on the date of the signature of the treaty), and on the south by the Gulf of Aden and the Indian Ocean. The Aden Protectorate seaboard starts at Husn Murad (opposite Perim) on the west, and runs for 740 miles eastwards to Ras Dhurbat Ali, where it meets the frontier of the Sultanate of Muscat and Oman.

CLIMATE

- 132 The maritime plains are damp and hot in the summer, and are subject to sandstorms and high winds. In the winter (October to the end of March) it is cool and sometimes cold at night and much less damp. In the mountains, which vary in height between 1,500 and 8,000 feet, it is drier and cooler during the day and night; at above 4,500 feet it can be very cold.

In the Wadi Hadhramaut and the intervening tableland or "Jol", extremes of both heat and cold are encountered. The heat, in contrast to that of the coast, is dry, but more intense. The rainfall is small.

There is little rainfall in the littoral and maritime hills; here cultivation is chiefly dependent on irrigation from water channels and courses. In the highlands well irrigation is common and there is heavier rainfall, which is led down ravines and defiles into terraced fields.

GENERAL DESCRIPTION

- 133 The Western Aden Protectorate is divided into the littoral belt which varies between four and 40 miles in depth; the maritime ranges about 1,000-2,000 feet above sea-level; the intramontane plains over 3,000 feet high; and the highland plateau which ranges from 5,000 to 8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

- 361 The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12: Administration

- 631 The Eastern Aden Protectorate comprises the Hadhramaut (consisting
648 of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Seiyun),

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ADMINISTRATION

77

the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of Bir'Ali and the Sheikhdoms of Irqa and Haura, all of which have been for many years in protective treaty relations with His Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in the Aden Protectorate, being bounded on the east by the Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. The population is probably about 5,000; the island is rather less than 100 miles from east to west and about 30 miles broad. Its interior is mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over their subjects, but since 1943 the authority of some of them has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards (paid for by His Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

The Western Aden Protectorate consists of the following tribal districts:

ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej, the premier Chief of the western area. Capital: Lahej. [643]

AMIRI: Amir Nasr bin Shaif, C.M.G. Capital: Dhala.

FADHLI: Sultan Abdullah bin Uthman. Capital: Shuqra.

LOWER YAFI': Sultan 'Aidrus bin Muhsin. Capital: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. Capital: Museimir.

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- UPPER YAFI' CONFEDERATION: Sultan Muhammad bin Salih, *Capital*: Mahjaba.
 Mausatta, Sheikh Ahmed Bubaker 'Ali 'Askar and Sheikh Husein Salih Musin 'Askar. *Capital*: Al Qudma.
 Dhubi, Sheikh 'Abdurahman bin Salih (under age). Regent: Sheikh Salih Salim. *Capital*: Dhi Sura.
 Mafahi, Sheikh Qasim 'Abdurahman. *Capital*: Al Jurba.
 Hadrami, Sheikh Muhammad Muhsin Ghalib. *Capital*: Ash Shibr.
 SHAIB: Sheikh Ahmed Mana As Saqladi. *Capital*: Awabil.
 QUTELIBI: Sheikh Hassan 'Ali. *Capital*: Ath Thumeir.
 ALAWI: Sheikh Salih Sayil. *Capital*: Al Qash'a.
 AQRABI: Sheikh Muhammad Fadhl ba 'Abdullah. *Capital*: Bir Ahmed.
 AUDHALI: Sultan Salih bin Husein. *Capital*: Lodar.
 UPPER 'AULAQI: Sultan 'Awadh bin Salih bin Abdullah. *Capital*: Nisab. Sheikh Muhsin bin Farid. *Capital*: As-Said.
 LOWER 'AULAQI: Sultan Nasir bin Aidrus bin Ali bin 'Abdullah (under age). Regent: Sultan Ahmed (Sheikh) bin Ali. *Capital*: Ahwar.
 BEIHAN: Amir Salih bin Husein. Regent: Sharif Husein bin Ahmed. *Capital*: Beihaan Qasb.
 SUBEIH: Sheikh Muhammad 'Ali Ba Salih, Sheikh Muhammad bin 'Ali of the Barhimi and Sheikh Abdullah ba Sa'id of the Atifi.

Chapter 13: Weights and Measures

804 These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weight most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 40 lb. of grain. The qadah = 200 lb. and the qasa = 2½ lb. are also in use. Linear measurement is mostly in qamaa, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately.

Areas are generally quoted in dhumd or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 square yards.

PART VI

Chapter 1: Geography and Climate

GEOGRAPHY

131 648 The Aden Protectorate which can be more conveniently described administratively and geographically by dividing it into two areas, the Western and Eastern, has a total superficial area of about 112,000 square miles. It is bounded on the east by the western boundary of the Sultanate of Muscat and Oman, on the north and west by the Ruba' al Khali (or Empty Quarter) and the Kingdom of the Yemen (whose southern boundary was temporarily established by Article III of the Treaty of Sana'a of 11th February, 1934, by which His Majesty's Government and the Government of the Yemen agreed to maintain the *status quo* as on the date of the signature of the treaty), and on the south by the Gulf of Aden and the Indian Ocean. The Aden Protectorate seaboard starts at Husn Murad (opposite Perim) on the west, and runs for 740 miles eastwards to Ras Dhurbat Ali, where it meets the frontier of the Sultanate of Muscat and Oman.

133 The Western Protectorate is divided into the littoral belt which varies between four and 40 miles in depth; the maritime ranges about 1,000—2,000 feet above sea-level; the intramontane plains over 3,000 feet high; and the highland plateau which ranges from 5,000 to 8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter) with a mean altitude of 2,500 feet. The country between the littoral belt and the intramontane plains and the plateau is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

361 The greater part of the Eastern Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably Mukalla, the capital of the Qu'aiti State and principal seaport, and Sai'un, the capital of the Kathiri State.

CLIMATE

132 The maritime plains are damp and hot in the summer, and are subject to sandstorms and high winds. In the winter (October to the end of March) it is cool and sometimes cold at night and much less damp.

In the mountains, which vary in height between 1,500 and 8,000 feet, it is drier and cooler during the day and night; at above 4,500 feet it can be very cold.

In the Wadi Hadramaut and the intervening tableland or "Jol", extremes of both heat and cold are encountered. The heat, in contrast to that of the coast, is dry, but more intense. The rainfall is small.

648 The island of Socotra was occupied by the East India Company in 1834 and came under British protection together with the neighbouring Abd Alkuri and Brothers Islands when the treaty with the Mahra Sultan of Qishn and Socotra was concluded in 1866.

Chapter 3 : Administration

631 The Eastern Protectorate comprises the Hadhramaut (consisting of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Sai'un), 648 the Mahra Sultanate of the Qishn and Socotra, the Wahidi Sultanates 643 of Belhaf and Bir 'Ali and the Sheikdoms of 'Irqa and Haura, all of which have been for many years in protective treaty relations with Her Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Protectorate, and the Hadhramaut is the most important and best organised of these areas. A British Agent is stationed at Mukalla who advises the Rulers of the Eastern Protectorate on matters of administration.

The interests of the Western Protectorate are looked after similarly by a small cadre of British Political Officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since Her Majesty's 619 Government does not administer the Protectorate directly. The tribes 622 nominate their own chiefs, who have subsequently to be recognised by 701 the Governor of Aden. Not all the chiefs have complete control over 625 their subjects, but since 1943 the authority of some of them has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards mainly (paid for by Her Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland at fixed posts and are paid for and controlled entirely by Government.

The Protectorate consists of the following states :

WESTERN PROTECTORATE

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[643] 'ABDALI : His Highness Sultan Fadhl bin 'Abdul Karim Fadhl, Sultan of Lahej until April, 1952, and thereafter His Highness Sultan 'Ali bin 'Abdul Karim, the premier chief of the Western Protectorate. Capital : Lahej.
- 'AMIRI : Amir Nasir bin Shaif, C.M.G. Capital : Dhala.
- FADHLI : Sultan 'Abdullah bin 'Uthman. Capital : Shuqra.
- LOWER YAFa'i : Sultan 'Aidrus bin Muhsin. Capital : Al Qara.
- HAUSHABI : Sultan Muhammad bin Sarur. Capital : Museimir.
- UPPER YAFa'i : Sultan Muhammad bin Salih. Capital : Mahjaba.

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MAUSATTA	: Sheikh Ahmad Bubakr 'Ali 'Askar and Sheikh Hussein Salih Muhsin 'Askar. Capital: Al Qudma.	631 361
DHUBI	: Sheikh 'Abdulrahman bin Salih (under age). Regent: Sheikh Salih Salim. Capital: Dhi Sura.	
MAFLAHI	: Sheikh Qasim 'Abdulrahman. Capital: Al Juba.	
HADRAMI	: Sheikh Muhammad Muhsin Ghalib. Capital: Al Shibr.	
SHAIB	: Vacant. Capital: Awabil.	
QUTEIBI	: Sheikh Hasan 'Ali. Capital: Al Thumeir.	
'ALAWI	: Sheikh Salih Sayid. Capital: Al Qash'a.	
'AQRABI	: Sheikh Muhammad Fadhl Ba 'Abdulla. Capital: Bir Ahmad.	
'AUDHALI	: Sultan Salih bin Hussein. Capital: Lodar.	
UPPER 'AULAQI	: Sultan 'Awadh bin Salih bin 'Abdullah. Capital: Nisab. Sheikh Muhsin bin Farid. Capital: Al Said.	
LOWER 'AULAQI	: Sultan Nasir bin 'Aidrus bin Ali bin 'Abdullah (under age). Regent: Sultan Ahmed (Sheikh) bin Ali. Capital: Ahwar.	
BEIHAN	: Amir Salih bin Hussein. Capital: Beihan Qasb.	

EASTERN PROTECTORATE

QU'AITI	: His Highness Sultan Sir Salih bin Ghalib Al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla. Capital: Mukalla.	631 643 361
KATHIRI	: Sultan Hussein bin 'Ali bin Mansur Al Kathiri. Capital: Sai'un.	
MAHRA (Qishn and Socotra)	: Successor to Sultan 'Ahmed bin 'Abdulla bin 'Isa bin 'Afrar not yet elected. Capital: Hadibu (Socotra).	
BALHAF	: Sultan Nasir bin 'Abdullah Al Wahidi. Capital: Azzan.	
BIR 'ALI	: Sultan 'Alawi bin Muhsin Al Wahidi. Capital: Bir 'Ali.	

Chapter 4: Weights and Measures

These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weights most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 50 lb. of grain. The qadah = 200 lb. and the qasa = 2½ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately.

Areas are generally quoted in dhund or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 square yards.

CLIMATE

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the summer thunderstorms are due. These latter are often extremely violent, even terrifying. Hail occasionally falls. Harvesting of one crop or another goes on throughout the year—chiefly bearded wheat, barley, maize, lucerne, and coffee (but the latter is less frequent than over the Yemen border). Indigo and cotton (a very small bush) are grown in the Nisāb district and grapes on the Yemen border. 132
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In the sixth zone—the Empty Quarter or Great Red Desert—the population is pastoral and follows the grazing according to the rainfall, which is irregular and scanty. Along the principal wādis, which lead north towards the desert, there are permanent settlements and cereal crops are raised, chiefly millet, the stalks of which make useful fodder when grazing is scarce. The semi-nomadic part of the population returns to the settlements to await the next grazing-season in the desert.

In the Aden Interior as a whole the prevailing diseases are small-pox, fever (especially malarial), and, to some extent, consumption. The 'Yemen ulcer' is also common among the tribes. 164

POPULATION

The population of the Aden Interior (considered as a whole, and including that portion known strictly as the Aden Protectorate), settled and nomadic, may be computed at about half a million. The district is composed of a number of Tribal Confederations or Sultanates, some lying within the limits of the Protectorate proper, some without. 161
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The limits of the Aden Protectorate proper are the delimitation line, previously mentioned, from Ras Turbah to a point some few miles north of Dhāla, and thence a somewhat vaguely defined line continuing at first in a south-easterly direction and then in a generally easterly direction to the coast of the Gulf of Aden near the small settlement of Maqātīn. They enclose an area of about 4,200 sq. miles, having a population of 100,000. The tribal confederations lying within this boundary are: the Subeihi, 'Abdāli, Fadhli, Haushabi, Amiri, 'Alawi, 'Aqrabi, and other smaller tribes; and without are the Yāfa', 'Aulaqi, Beida, Oleh, and 'Audillah ('Audali). The tribes of the Protectorate have a larger proportion of non-combatants and are more settled than those of the remoter interior; the bulk are to be found in the towns and villages of the littoral belt, the chief centres being Lahej, Waht, Shūhrah, and the Abiyān district. 131
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In dealing with a variety of tribes with such different characteristics it is difficult to generalize; broadly they may be divided 619
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RECENT HISTORY AND PRESENT POLITICS 199

was made towards Waht. On the receipt of reports in September that the Turks were preparing to retire from Lahej, a column surprised the enemy, estimated at 700 Turks with eight guns and 1,000 Arab's, and seized and occupied Waht. In October and again in December our cavalry had small affairs with hostile reconnoitring parties, in which the latter were driven off with loss; and in December friendly Arabs, supported by a small infantry detachment, drove off a hostile Turkish and Arab force which was advancing on 'Imād. 175
648

Owing to the Turks dispatching troops to coerce the tribes in the east of the Aden Protectorate, a demonstration in support of these tribes was made by the Aden movable column on January 12th, 1916, in the direction of Subar. The column located a Turkish force near Subar, about 4 m. SSE. of Lahej, and engaged it, inflicting considerable losses on it. As a result of this action the Turkish pressure on the Arab tribes is reported to have been relieved. Since then there has been little change.

The strength of the principal tribal units and the political attitude of their rulers are described in the sections on the Tribal Confederations (pp. 206 ff.).

DISTRICTS AND TOWNS

I. ADEN SETTLEMENT

The Settlement of Aden comprises the following divisions: (1) the peninsula and isthmus, or Aden proper, which has an area of about 21 square miles and a population, in 1915, of 36,900; (2) Sheikh 'Othmān and the district round, inclusive of the villages of 'Imād and Hiswah, which has an area of 39 square miles and a population of 7,700; (3) Little Aden peninsula, with 15 square miles of area and population 330; and (4) the island of Perim, with 5 square miles of area and population 1,300. The total area of the Settlement is therefore about 80 square miles, with a total population of just over 46,000 souls. 361.

The British territory was at first limited to the peninsula of Aden proper, and extended only to Khōr Maksar creek, which forms the neck of the peninsula two miles north of the defensive works across the isthmus. In 1868 the peninsula of Little Aden, or Jebel Ihsan, was acquired by purchase from the Sultan of the 'Aqrabi. In 1882, owing to the increasing population of Aden town, a further small tract of territory was acquired by purchase, from the Sultan of Lahej, beyond the Khōr Maksar creek, extending to just beyond the small village of 'Imād on the north and just beyond the town

• 361 of Sheikh 'Othmān and small village of Hiswah on the north-east, at a radius roughly of ten miles from Aden town. The island of Socotra, in the Arabian Sea, passed under the protection of the British Government in virtue of a treaty concluded with the Sultan of Mahrah in 1886 (p. 205).

133 The peninsula of Aden proper is an irregular oval, 15 miles in circumference, with a diameter of from 3 to 5 miles, connected with the mainland by a neck of land about 1,350 yards wide, but at one place nearly covered at high spring tides. The causeway and aqueduct, however, are always above, although at some seasons only just above, water level. The peninsula consists of a huge crater walled round by precipices, the highest point being 1,775 feet above the sea; and rugged spurs, with valleys between, radiate from the centre. A great gap in the circumference of the crater has been rent on its eastern sea-face by some later volcanic disturbance. The town of Aden and part of the military cantonment lie within the crater, and consequently are surrounded on all sides by rocky hills. Lavas, spongy breccias, and tufas form the materials of this volcanic fortress. The natural vegetation is very scanty and resembles that of Arabia Petrea.

132 The average shade temperature of Aden is 87°—the mean monthly range being from 75° in January to 98° in June, with occasional variations up to or exceeding 102°. The lulls between the monsoon periods, in May and September, are specially oppressive. The mortality among Europeans, although greatly increased by the sick or dying from the passengers and crews of ships, amounts to only

[163] 7.2 per thousand. Aden, in fact, ranks as a rather healthy station
[164] for troops, though on first arrival they are subject to sandfly-fever, and it is a well-ascertained fact that long residence impairs the faculties and undermines the constitution of Europeans. The climate during the north-east monsoon, or from October to April, is cool and pleasant, particularly in November, December, and January. During the remainder of the year (the period of the south-west monsoon), hot sandy winds, known as *Shamāl* (north), prevail within the crater, but on the western or Steamer Point side the breezes come directly off the sea and are fairly cool. The rainfall may be said to vary from $\frac{1}{2}$ inch to 8 $\frac{1}{2}$ inches, with an irregular average of about 3 inches; the irregularity and smallness of the yearly rainfall is borne out by the fact that the tanks, since their restoration in 1856, have only been filled six times—in May 1866 and 1870, and September 1877, 1889, 1893, and 1897. The
164 Settlement is exceptionally free from infectious diseases and epidemics. The absence of vegetation, the dryness of the soil, and the

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DISTRICTS AND TOWNS

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in series that the overflow of one reservoir may be conducted into the succeeding one, and thus a complete chain has been formed. Of late years it has been the practice to put the tanks up to auction for a definite period, the highest bidder trusting to a good fall of rain to recoup his outlay. The water collected used to be sold at R. 1 per 100 gallons, and, when the tanks are full, the annual revenue amounts to Rs. 30,000; but when the rain fails, and the tanks are exhausted, a skin containing 5 gallons of brackish well-water has at times sold for 8 annas. 312

Shortly before the opening of the Suez Canal the Government foresaw the necessity of obtaining a plentiful and unfailing supply of good water, and in 1867 several *condensers*, on the most approved principle, were ordered out from England. Six condensers are now worked by the Government and private companies, capable of yielding 52,000 gallons a day, or a sufficient supply for 10,400 Europeans at 5 gallons per head. In 1903-4 condensed water was sold at about R. 1½ per 100 gallons.

The following are the principal towns of the district, with adjacent islands: 361.

1. **Aden Town** comprises *Aden proper*, situated on the eastern side of the peninsula, with a population of some 20,000; and *Tawāhi*, the port at Steamer Point on the western side of the peninsula, containing some 700 to 800 houses. The two parts are separated by a distance of about four miles and connected by a good carriage-road. Half-way between them lies the important village of *Ma'la*, consisting partly of stone houses but chiefly of mat huts occupied largely by Somalis; here the local craft anchor, and nearly all the native trade of the Aden interior is shipped and loaded. Aden proper faces north-east and consists of some 2,000 or more whitewashed houses of stone or mud, few of which are noteworthy for their architecture. The streets are regularly laid out, and the whole town has been practically rebuilt since the British occupation. The dry bed of a water-course runs down to the sea from the valley in which the reservoirs are situated, and divides the town into two nearly equal parts; it serves to carry off the surplus of water when the reservoirs happen to overflow.

The only building of any pretension in Aden proper contains the court-house and treasury office; the barracks are commodious but not handsome; the Protestant church, erected in 1869, is situated on a hill; and there is a Roman Catholic convent, which, among its other activities, gives shelter to emancipated slave-girls. The bazaars are extensive, and are notable for the melley of strange peoples, in gorgeous and varied costumes, to be seen there. One of

361 the sights of Aden is the tunnel, about 350 yards in length, which runs under the Mansūri hills and connects the town with the isthmus. *Tawāhi*, the port, lies immediately to the east of Steamer Point, and is practically a new and prosperous-looking town consisting largely of fair-sized stone houses, nearly all of which are double or treble storied. Here are good hotels, a police station, a court-house, a local post and telegraph office, military establishments of various kinds, a hospital, the offices of the great steamship companies, and the offices of the port authorities, and here also are situated the great coal wharves and the landing and other piers. On a conical hill about a quarter of a mile from the post office stands the station flagstaff, and near this the road crosses the spur on which the barracks are situated. After traversing a plain of about 500 yards in extent in a south-westerly direction, the road terminates on Ras Tarshein, the most westerly point of the peninsula, on which are built the Residency and the quarters of the officers of the Royal Artillery.

421 Aden has two hospitals and three dispensaries for the civilian part of the population. Separate military hospitals are maintained for the garrison. Until recently land in the Settlement was not sold: sites for building and gardens were granted in perpetuity, and sites for stacking coal and salt, for beaching boats, for ships, workshops, &c., were given on leases for a term of 99 years on payment of quit rent. Since 1911, land for building, agricultural, or other purposes is ordinarily to be granted on lease, but may be disposed of otherwise at the discretion of the Resident. Land on the fore-shore of the harbour can be granted only with the sanction of the Government and on such terms as it may prescribe in each case.

491 The roads in and around Aden are not good in general; they are narrow with steep gradients, and though there is plenty of rock in Aden, good stone for metalling purposes is difficult to obtain and there is but little soil for binding purposes. They are, therefore, 496 very gritty and easily crumble. Aden has no railways, but it is 206 unrivalled for its telegraphic facilities with all parts: there are direct cables with Bombay, Zanzibar, Perim, and Suez, and indirectly therefore with all parts of the world. The telegraph station is on Ras Boradli.

361 2. Sheikh 'Othmān is a thriving and populous town, situated six miles north by west of Aden and two miles beyond the Aden troop lines at Khōr Maksar; it is reached by a broad carriage-road. The town contains several large caravānserais, some European houses, and some bungalows and gardens. There are about 15 wells of brackish water and of unlimited supply, some of which

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are tapped for Aden, an aqueduct leading from them along the peninsula into the town (see p. 202). There are very large camping-grounds round the town, the place forming the terminus of many caravan routes from the Aden interior. Sheikh 'Othmān was purchased with the object of settling there the surplus population of the peninsula, but, owing to its inaccessibility and the unhealthiness due to its contaminated water-supply and want of a drainage system, it has so far failed to become a popular settlement.

3. 'Imād, a miserable village of about 40 reed huts, marks the extreme eastern limit of Aden; it is peopled by the Salum, a small independent tribe.

4. *Perim* and *Socotra*. These two islands are attached to the settlement of Aden. *Perim* is a volcanic island in the straits of Bāb el-Mandeb, $1\frac{1}{2}$ miles from the Arabian coast; it was occupied by the British in 1799, subsequently abandoned, and reoccupied in 1857 on the opening of the overland route. In 1883 a company (the *Perim Coal Company*) was formed, which obtained a concession on the south-western side of the island as a site for a coaling-station. The company maintains here a stock of Welsh coal varying from 5,000 to 10,000 tons, and a large number of vessels now call annually for supplies. There is a good harbour with a powerful flashing light, elevated 266 ft. and with a range of over 22 miles. The population in 1901 was about 1,200, and no one is allowed to reside on the island without the permission of the Resident. The island is bare and rocky, rather flat in appearance, and about 3 miles long by 2 wide. *Socotra* is distant about 130 miles from the nearest point of the Arabian coast, and some 500 miles from Aden. It is about 70 miles in length and 18 miles in width, and has an unbroken coast on the southern side. The interior may be described as a tableland from 700 to 1,900 ft. high (with rugged peaks rising to nearly 5,000 ft.), surrounded by a coast plain averaging from two to four miles in width; total area about 1,400 square miles; population about 12,000. Its principal products are gum and resin-producing plants and aloes; the island has been famous for the latter from the earliest times. The natives look for their chief means of support to their flocks and date-groves; melons, beans, and a little tobacco are also grown. The trade of the island is small, the chief exports being aloes and *ghi*. The capital is Tamrida, situated on the northern shore. The island was formally placed under British protection in 1886, and the Sultan receives a stipend from the Government of 360 dollars, undertaking to enter into no arrangement with any foreign power without the sanction of the British Government. The *Kuria Muria Islands*, near the South Arabian coast, in long. 56° E., were

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361 ceded to the British by the Sultan of Muscat in 1854, and were valuable only for the guano deposits found upon them, since exhausted (see further, Ch. VIII, p. 283).

II. THE TRIBAL CONFEDERATIONS

619 Many of these occupy very considerable territory, but their
622 limits and extent are vague and in no sense clearly defined; they are, further, subject to local variation with the changes in tribal power and the ebb and flow of politics. The system of internal tribal administration varies greatly, both in nature and degree, in the different districts. In the majority of the Confederations the ruler's authority over most of his subjects, with the exception of his personal retainers and entourage, is very slight. The Sultan of the 'Abdāli exercises a more absolute authority over his tribe than other rulers, with the exception, perhaps, of the Sultan of the Ka'aiti. The chief of the *Haushabi*, if a ruler of strong will, would, both from the nature of his country and the character of his people, wield much the same authority over the majority of his tribe. In the *Amiri* country, which is a confederacy of various small tribes, the Emir's authority is only absolute over a comparatively small proportion. The *Upper Yāfa'* Sultan has little or no authority over his tribe so far as administration is concerned. Of the *Fadhli*, several of the sub-tribes are independent. The *'Aulaqi* have several rulers, while many of the outlying and nomadic tribes are practically beyond the control of their Sultans. The *Subeihi* are a law unto themselves. It will be seen, therefore, that the term 'administration' cannot be strictly applied to so heterogeneous a collection of peoples.

651 In the matter of revenue, that derived from the tribesmen is mainly from two sources—the collection of 'ushūr or tithes, and dues on market sales—both payable to the Sultan or Emir. Beyond this, revenue in some districts is derived from dues on passing caravans. The scale of charges varies with the nature of the commodity carried: two dollars per camel load would, for example, be exacted for the passage of a caravan carrying coffee from Ta'izz to Aden through 'Abdāli territory.

• 361 The towns and settlements are built in general with provision for defence, but of fortresses, properly speaking, there are none in the interior. Nearly all Arab villages in the mountains consist of solidly built stone towers, almost invariably placed in commanding positions, and, when occasion requires, necessitating destruction by artillery or demolition by gun-cotton. The towers are invariably

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loopholed for musketry, and, if stubbornly held, an attack without artillery would prove costly. They are generally square in shape and are sometimes so built as to provide flanking fire on the door; and they are usually two or three stories in height with a flat roof protected by a parapet. The villages are not surrounded by walls, but the erection of *sangars* would quickly convert them into positions very difficult for infantry to capture unsupported by artillery. Villages in the plains are occasionally strengthened by a mud wall. The coast towns of Makalla and Shiheir are fortified, chiefly against attacks by Bedouins from the land side, and are quite open to artillery fire from the sea.

(a) Confederations within the limits of the Aden Protectorate are described in the following order. *Littoral*: Subeihi, 'Abdāli, Fadhli, and 'Aqrabi; *Interior*: Haushabi, Dhāmbari, Amīri, and Alawi.

i. *Subeihi*. This tribe occupies an extensive littoral tract in the south-west corner of Arabia. Although covering a large area, their territory is but sparsely inhabited and consists mainly of sandy wastes with an occasional well and a little cultivation here and there. The Subeihi are consequently nomadic: they have no Sultan nor head Sheikh, and are divided into a large number of petty clans, among which may be mentioned the Mansūri and Rujei. The clans have very little cohesion, and blood-feuds frequently occur between them: of all the tribes in the neighbourhood of Aden the Subeihi approach nearest to the typical Bedouin character. The Sultan of the 'Abdāli sometimes exercises a certain amount of influence on the clans of the eastern section of the Subeihi, and those in proximity to the Yemen border come under Turkish influence. Many members of the tribe earn a livelihood as *mugaddams*, or leaders of caravans which pass from other districts through the Subeihi country *en route* for Aden.

The population is estimated at 19,500. Though they are mainly pastoral and nomadic, they are reputed to be able to muster a large number of fighting men, expert raiders but unsteady in battle. The people as a whole are treacherous and untrustworthy and much given to interference with caravans passing through their territory. When the Turks advanced against Aden, the Subeihi lost no time in joining them and took part in the attack on Lahej in July 1915.

Their settlements are few: *Rija*, a small fortified village, 20 miles west of Lahej, is the centre of the Rujei.

ii. *'Abdāli*. This tribe occupies the country immediately around and behind Aden, its boundary extending about 35 miles inland

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619 to the territory of the Haushabi and having the Subeihi on the
621 west and the Fadhlī on the east. The chief of the tribe is the
Sultan of Lahej, who, normally, possesses great influence in the
interior and exercises sovereignty over certain sections of the
Subeihi. He receives a yearly subsidy of Rs. 12,984 from the British
Government for its occupation of the town of Sheikh 'Othmān.

The estimated population is 14,500, including about 2,000 men
of doubtful fighting value. The people are agricultural rather than
warlike, and, occupying one of the most fertile tracts of southern
Arabia, are by far the wealthiest of the tribes bordering on Aden.
They and the Fadhlī breed camels that are noted for their fleetness
and carrying powers. They possess more settled habitations than
most of their neighbours of the littoral.

361 The chief towns and settlements of the 'Abdālī district are:

438 1. Lahej, 21 miles from Aden, with a population estimated
variously at from 10,000 to 15,000, is a town with narrow irregular
streets, nearly all the houses being surrounded by zaribas into
which the cattle are driven at night. The most notable feature of
the town is the market, Lahej being the most important commercial
centre, outside Aden, of the whole district. The town forms an
advanced market for fabrics and manufactured articles from Aden,
and, in return, supplies Aden with fodder, vegetables, and firewood.
Transit dues are levied here on the Yemen trade, the chief articles
being coffee and *kat*. There is an important community of native
blacksmiths and craftsmen in metal-work, who turn out daggers,
sword-blades, spear-heads, matchlocks, and domestic hardware
and utensils, of rough workmanship, especially the decorative work
in silver. The bazaars are covered in and one is set apart for the
workers in metals. The town stands amid date plantations and
groves of lime, orange, banana, and coco-nut palms, which extend
for miles, and in consequence the climate is particularly damp and
malarial. The water is very bad.

The palace of the Sultan, on the southern edge of the town, is the
most imposing building on the littoral belt. It is of mixed archi-
tecture, from Italian stucco to Arab, built partly of sun-dried brick
and partly of cement and stone masonry, and it is constantly being
added to. It overlooks a large open square where the Sultan reviews
his troops and has a saluting battery holding two guns of Crimean
pattern.

2. Dār el-Amīr, situated a little to the north of Sheikh 'Othmān,
is the 'Abdālī customs post for the Aden traffic.

619 iii. Fadhlī. A large tribe, of warlike and independent character,
621 inhabiting the sea-board from the British frontier post at 'Imād to

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Maqātin, and extending inland to the maritime ranges. The population is estimated at under 20,000, with a high proportion of fighting men, who are probably well armed owing to their large sea-board and resources. The people are agricultural as well as pastoral, their territory including the extensive tract of fertile land known as the Abiyān; they are noted for breeding swift camels of good carrying capabilities. Relations between the Fadhli and Yāfa' are often strained, as the latter sometimes cut off the water-supply of the Bana River, while, on their side, the Fadhli have established customs posts and levy dues on Yāfa' caravans.

The ruling Sultan, Husein ibn Hamid, an old man of 90, visited Aden late in 1915; in January 1916 he was summoned to Lahej by 'Ali Sa'id Pasha, given a guard of honour and salute of guns, and promised a bribe if he would support the Turks. But the attitude of this Sultan, apart from Turkish pressure, has been Anglophile.

The chief towns and settlements of the Sultanate of Fadhli are:

1. **Shuḡhrah** (Shuḡrah), the capital and the principal port between Aden and Makalla, is situated about 100 miles north-east of Aden, and occupies an important position on the convergence of several caravan routes from north and east, which enables it to collect considerable transit dues, and, if the Sultan so desires, to hamper trade generally. The town is divided into two parts, the palace and other chief buildings being in the easterly portion, which lies about half a mile from the fishing and commercial quarter. It has a large fishing industry and constitutes a focus of trade between Aden and the Upper Yāfa' and 'Aulaqi districts. The population is about 5,000. There is a small harbour, with a depth of from 1 to 2½ fathoms, formed by a break in the reef which fronts the shore at about five cables' distance; outside the reef is good anchorage in 7 to 9 fathoms. The exports are chiefly ambergris, coffee, *jowari*, and *ghi*. The Wādi Mathwan finds an outlet to the sea just east of the town, and, though it is generally dry, flood-water sometimes comes down at very short notice. *Jowari* is cultivated in considerable quantities, and there is a large date-grove not far from the town. On the left bank of the wādi are salt-works. The Sultan of Fadhli has a country residence at *Suriyah*, about 20 miles east and 4 miles inland.

2. **Maqātin** (ce-Saghīr, a little distance inland; and el-Kebīr, on the coast) is composed mainly of ruins. There is now no permanent settlement there, but only a shrine with a small cemetery and a ruined tower. The site marks the eastern limit of the Fadhli tribe. Fisher folk, who use the place as a base for their

361 operations at certain seasons of the year, have constructed a few crude shelters.

3. Nā'ib (Naab) is a considerable collection of settlements, comprising Old and New Nā'ib, Suwat, Nujat, and other villages. They are situated in a highly cultivated plain irrigated by a system of water-channels from a more or less permanent stream in the fertile Wādi Yerāmis, a tributary of Wādi Hasan. Old Nā'ib, on the left side of the wādi, has a mosque with a conspicuous minaret. New Nā'ib, on the right bank, sometimes known as Raudhah, stands on a low plateau of earth cliffs; it is an important centre of traffic, and has several shops, a fine old house falling into ruin, and a custom-house for the collection of dues on merchandise passing to and from the Yāfa' country. The immediate approach to the village is by a roundabout way through narrow gullies.

619 iv. 'Aqrabi, a small, peaceably disposed tribe occupying the coastal district north-west of Aden Lagoon. Their territory, poor for cultivation, is separated by a desert tract from that of the 621 'Abdāli, under whose influence they are. It is impossible to give an estimate of their population, but, though they are mainly pastoral, they are considered capable of furnishing some 250 fighting men. The district contains no town of any importance. Bir Ahmed, the tribal capital, is situated about one mile west of Wādi Kebir and due west of Sheikh 'Othmān, and the tall tower of the Sultan's residence can be plainly seen from Aden harbour. During the recent operations it would appear that pressure from their powerful northern neighbours, the Subeihi, and from the Turks, forced the 'Aqrabi temporarily to side with the latter.

v. *Haushabi*. This is a powerful tribe whose territory extends from near the Anglo-Turkish frontier to Nūbat Dakim and the 'Abdāli territory. They are, generally, peaceably disposed, and, although of late years they have done a good deal of fighting with their neighbours, they do not come under the heading of war-like tribes. They control the Tiban valley and consequently the waters of the Lahej oasis, and have on several occasions, in time of war, been known to divert the course of the water: but relations between the Haushabi and the 'Abdāli have been for the most part friendly. The population is estimated at from 6,000 to 7,000 (including 1,800 fighting men); they are mostly nomads, but a few are engaged in agriculture and camel-driving.

The tribe is under the nominal rule of a Sultan, who claims, also, suzerainty over the *Dhāmbari*, a troublesome hill tribe on the east, who are given to raiding, and admit his control only when it suits them. The Haushabi Sultan threw in his lot with the Turks, when

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they appeared in 1915, and accompanied them in their attack on Aden. 619 621

The towns and villages of the Haushabi country are small and badly built, each consisting of one or two towers and a cluster of stone hovels. The following are the chief settlements:

1. **Musemir** (Mus'aimir), the capital, about 60 miles north by west of Aden and 12 miles from the Yemen border, lies on a small plateau overlooking the left bank of the Wādi Tiban, and is a centre of important caravan tracks. The residence of the Sultan is a large tower of stone and mud, some 75 ft. square and 40 ft. high. With the exception of one other tower, the only other habitations are a cluster of reed huts where his soldiers and slaves live. The district is most unhealthy. 361

2. **Anad**, in the fork between the Wādis Tiban and Bilih, is a frontier town of the Haushabi. The fort is a large square mud building, two storeys in height.

vi. **Amiri**. The territory of this tribe, about 750 sq. miles in extent, lies between Wādis Tiban and Bana, to the north-east of that of the Haushabi. It extends to the frontier of Yemen, and is of a very mountainous and rugged character. The Emir also claims suzerainty over the Quteibi to the south-east, but he cannot enforce it. The population is estimated at 6,000, and is mostly pastoral and agricultural. Though the tribe is said to be able to muster 1,000 fighting men (this seems excessive), they are of doubtful value as combatants. In 1915 the Turks deprived the Emir of his position for a time; later they summoned him to Lahej, and, keeping his son there as a hostage, reinstated him and gave him fifty rifles. 619 621

The chief settlements of the Amiri district are:

1. **Dhāla**, which has a population of about 2,400, and is by far the most important town of this tribe. The residence of the Emir, called Dār el-Hā'id, consists of a small group of *dārs*, or square stone towers, and stands on the top of a rocky hill. The town itself clusters at the northern foot of the hill, and partly up its slopes, about 200 ft. below. It is compactly built and consists of about 325 houses, most of which are solidly constructed stone *dārs*, three or four storeys in height; the streets are narrow, dirty, and irregular. On the western side of the town is an open space where a market, attended by people from the neighbouring district, is held on Thursdays; on the eastern side is a smaller space where skins are dried and cured. The Jews, who have two separate quarters of unpretentious houses, spin thread for weaving. On the northern side of the town is the principal mosque, with a white-topped minaret; and there are several outlying *dārs* on slight eminences. 361

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361 The town stands at the head of an open, high-lying valley extending about ten miles from north to south and having an average width of three miles. Much of the valley is well watered and wooded, and the ground, right up to the town, is terraced for cultivation. The place is the centre of a great number of caravan routes and minor tracks. Many of these, however, are steep and difficult, especially towards the north, and the approaches to the town, in general, are far from easy.

2. Jallilah is a village of tall, clean, solid, stone-built houses, some running to four storeys, and is one of the most populous settlements of the district. It is poised on a hill over 300 ft. above the surrounding plain, and is an important caravan halt on routes between Aden and Yemen. An indigo-dye industry is carried on. It has a fort and round tower, near the Turkish frontier.

619 vii. 'Alawi, a small tribe occupying territory between that of the
361 Amiri on the north and the Haushabi on the south. The whole tract does not, probably, exceed 40 sq. miles in extent, and the population is estimated at 1,500. In January 1916 they are said to have submitted to the Turks, together with their neighbours, the Quteibi, with whom they are on unfriendly terms. Suleiq, 55 miles north of Aden, is their chief town, and comprises two villages, one on the right bank of the Hardaba, below a defensible 'serai' generally known as Fort Suleiq, and another on a ridge about 400 yards away and situated considerably higher than the fort.

619 With regard to the character of the tribes of the maritime hills,
181 as a whole, contrasted with those of the littoral, a recent traveller says: 'They are the scourge of the lowlands and the pariahs of the more organized races farther north. Treacherous, dishonest, and covetous—without the courage and cohesion for open raids driven home by the force of arms, they waylay and murder the defenceless travellers, and will even betray the guest they have undertaken to protect. They steal cattle and other stock at night—preferring speedy beasts such as saddle-camels, and, lacking in expert horsemanship, rely on stealth and cunning rather than dash and boldness. All the same they are stubborn fighters, especially if the day is going against them—fighting desperately and with judgement when cornered, and are skilful skirmishers and possess remarkable mobility. They carry on guerilla warfare with effect, harass troops by incessant sniping, but decline open engagement and are clever at ambushade. They are difficult for ordinary Europeans to handle and are not a reliable type or satisfactory for alien service.'

619 (b) Tribal Confederations beyond the limits of the Aden Protec-

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torate proper are the Yāfa', 'Aulaqi, Beida, Oleh, and the 'Audillah (or 'Audali). 619

i. Yāfa'. This warlike confederation, consisting of the Upper and Lower Yāfa', holds a very extensive inland territory, north of the Fadhlī, immediately to the east of the Protectorate boundary, and having the Beida Sultanate to the north-east. The Upper Yāfa' occupy the northern, and the Lower the southern portion of the territory, the former being the more extensive. The Yāfa' country is watered by the Bana and Hasan rivers. The interior is mountainous, but there are many fertile valleys producing coffee, gums, madder, and cereals. The five powerful clans of the Upper Yāfa' are the Mausata, Dhubi, Maflahi, Bo'si, and Dā'ūdi; the chief clans of the Lower Yāfa' are the Kaladi, Yahari, Sadi, and Yazidi. 619 621

The population of the Confederation is estimated at 108,000: the Upper Yāfa' have a fighting strength of some 15,000 men; and the Lower Yāfa' a total pop. of 28,000, with 6,600 fighting men. The people are hardy mountaineers, always ready for active service, which they often seek in other parts of the Islamic world, e.g. at Haidarabad, Zanzibar, &c. The tribe, however, falls short of the political importance which might be expected of so large a confederation, as it lacks cohesion and uniform policy. The Confederation has, in fact, no one paramount Sultan, but several chieftains, each urging paramount claims. The Lower Yāfa', alone, may be considered as a separate sultanate, but their present chief lives much in seclusion, being dissatisfied with the attitude towards himself of certain sections of the Upper Yāfa' (over whom he is inclined to assert a claim to general suzerainty) and with the dignity and precedence assigned to him. The Upper Yāfa' have held aloof from the Turks up to the present and have refused to entertain advances which have been made both by them and by the Imam of Yemen.

The following are some of the chief towns of the Yāfa':

1. Yāfa', said to be 'the principal capital town'.
2. Gharrah, one hundred miles inland from Shūghrah, and the principal residence of the Sultan of the Lower Yāfa'.
3. Khanfar is a well-to-do town in the Abiyān district, situated on a very ancient site a mile or so east of the Wādi Bana, on large mounds near some dilapidated forts and an old ruined castle. The Sultan possesses another castle at a short distance from the town. Khanfar has a powder factory of a primitive kind, saltpetre being plentiful in the district. Jebel Jabeil, a neighbouring hill about 200 ft. high, is the acropolis of ancient Khanfar and is surmounted by a large double-walled fort, the outer wall being built of large hewn stones. The fort commands the town.

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361 4. Bir Lamas, having a plentiful supply of water in a district where it is otherwise very scarce, is an important and very dirty halting-place for caravans between Shūghrah and Nisāb. The place itself is a picturesque spot, with acacia-trees overhung with creepers. Mis-hāl and many other villages are supplied with drinking-water from here, the labour of carrying it being confined to the women.

619 ii. 'Aulaqi. This is a very large tribal confederation whose territory extends from the coast of the Gulf of Aden to the Ruba' el-Khālī; it is bounded on the west by the Fadhli (where the frontier reaches to within 30 miles of Shūghrah), the 'Audillah, and the Beida territories, and on the east by the Wahidi Sultanate. The country is divided for political purposes into the Sultanates of the Upper and the Lower 'Aulaqi, but these maintain close intertribal relationship and unite in the event of aggression from outside. The Upper 'Aulaqi are again subdivided, part of them being under the Sultan, and part under a Sheikh who is almost as powerful. The Lower 'Aulaqi territory, which is the more thickly populated, is composed almost entirely of the Ba Kāzim and Lakmūsh tribes with their numerous subdivisions. The political attitude, of the Upper 'Aulaqi at least, is Anglophile.

No estimate of the population of the Upper 'Aulaqi can be given, though the tribe is said to include good fighting men; that of the Lower 'Aulaqi may be roughly estimated at 15,000 souls. The Upper 'Aulaqi are inclined to be predatory, while the Lower are a hardy, turbulent race, always engaged in petty feuds among themselves or raids on their immediate neighbours, and they have a bad reputation on account of their fondness for drink and their slackness in religious observance. In ordinary circumstances they are mainly pastoral and semi-nomadic, but they possess large tracts of arable land, and there is a considerable settled population in the main wādīs. Among the special products of the 'Aulaqi territory are honey and the fruit of the jujube-tree. The district includes a strip of very flat coast, without harbours, extending for some 55 miles from near Maqātin to Wādi Sanam, and its territory extends about 200 miles inland.

361 The chief towns of the Upper 'Aulaqi are:

1. Nisāb, the capital; pop. 4,000, situated in a broad and fertile plain encircled by foot-hills, at the junction of Wādīs Dhura (Dūrā) and 'Abdān, about 100 miles crow-fly inland of Shūghrah. It is an unwallled town of white minarets and clay-dressed houses, some of the latter being of solid construction. Though there is no wall, a number of warden towers are dotted here and there about the

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plain. The town has an imposing mosque, that of Sidi Mohammed, a fine piece of typical Arab architecture, with a handsome minaret and a spacious courtyard; it is capped by innumerable white pinnacles. There are broad tracts of cultivation above the wādi confluence, notably of indigo and cotton, the latter being a bush of small growth. Cotton fabrics are made and dyed for tribal shawls, turbans, &c.

Nisāb is the residence of the Naqib or governor, who represents the Sultan and is responsible for the maintenance of order and the collection of the custom dues of this important inland caravan centre. The Sultan himself resides at **Medāq**, a few miles to the south-east, where he has a castellated house crowning a prominent hill.

2. **Wasat** (or **Wāsīt**) is not a town in the ordinary sense of the word, but a series of small separate settlements strung out along Wādi Markhah, with a *sūq*, about 15 miles north-west of Nisāb. It is an important trading centre and is protected by forts.

3. **Markhah** is a large commercial town in the broad fertile wādi of the same name, with a main stronghold and minor towers that guard the outlying portions of the settlement. It is second to Nisāb in importance as a centre of the dyeing industry.

4. **Yeshbum**, or **Yeshbum Sūq**, stands on a low isolated hill on the right bank of the wādi of the same name, which sweeps boldly above and below the town in opposing curves forming a huge letter S. The town is walled, and is the market and nucleus of an extensive valley settlement. There is a small dyeing industry, and cotton, imported raw from Nisāb, is spun here. By far the most important and characteristic product of Yeshbum valley is its honey, which it exports all over Arabia, and even to Zanzibar and India. The bees collect the honey chiefly from the blossoms and honey-dew covered leaves of the '*elb*, or jujube-tree, for which the valley is famous. The fruit of this tree is the staple fruit of the valley, where it ripens in March and is dried and pounded, stone and all, for food.

The chief settlement of the Lower 'Aulaqi is

5. **Ahwar**, the principal residence of the Sultan, which is said to have a pop. of 5,000, and lies about five miles from the coast up the Wādi Ahwar (**Hūwar**). The settlement consists of a straggling township or series of villages, adjoining the Sultan's castle. It is a backward place without industries, but stands in the centre of a large and well-watered tract of arable land; large numbers of bullocks are reared in the district.

iii. **Beida**. This Sultanate occupies the plateau country north

• 361 of the Kaur, reaching northward to Beihān ed-Daulah; it is bounded by the Upper Yāfa'i on the south-east and by the Upper 'Aulaqi on the east. It comprises a great number of sub-tribes, of which the chief are the Ahl Bunyar, Beni Yūb, and Azani. The total population is not precisely known, but the Sultanate is reputed to muster from 4,000 to 5,000 fighting men.

The few important towns of the Beida are the following:

1. **Beihān Umm Rusās**, the residence of the Sultan of Beida.
2. **Dhimrah**, a fortress on the Dahr Plateau, the capital of the chief of the Ahl Bunyar, the principal tribe of the Sultanate. It possesses a number of outlying towers to guard it and the neighbouring town of Sauma'ah from attack. The town, like Sauma'ah, is noted for the manufacture of goat-hair carpets.

3. **Sauma'ah** (Soma), a thriving town of about 3,000 inhabitants, perhaps the most populous in the Sultanate, and the capital of the Azzani tribe, lies on the Dahr plateau, and forms the commercial centre of this upland district.

- iv. **Oleh**. This is a powerful confederation of scattered tribes occupying a district known as Dathinah, a vague term given to a high ridge which is an offshoot of the main Kaur. The limits of the tribal territory are rather obscure, the people being of a migratory habit; but they have the Upper 'Aulaqi on the north, the Markashi (the chief tribal branch of the Fadhlī confederation) on the south, the Lower 'Aulaqi on the east, and, on the west and north-west, the 'Audillah, with whom they have a hereditary feud. The Markashi claim suzerainty over the Oleh, but this is not admitted. The confederation has no paramount chief, and it is reputed to have about 3,000 men of good fighting qualities but undisciplined and lacking in cohesion.

The principal settlements of the Oleh are:

1. **Mis-hāl**, situated on the tableland of the same name, over 7,000 ft. in altitude. It is a considerable village, consisting of a low square *dār* and several collections of brushwood huts. The Tariq el-Arqob from Shūghrah (about 15 miles distant) passes here, and an important road goes east to the Hadhramaut.

2. **Jiblah**, a village which contains some large houses with white towers. It is surrounded by mud walls and guard-towers, and lies in the middle of an extensive tract of arable land. Close by the village is the square guard-tower of Kafl, constructed of solid masonry and with heavy stones piled loosely round the base to thwart the tribal sapper. This tower confronts the township of **Jiblat el-Waznat**, the main settlement of the Hasani, a branch of the Oleh Confederation whose borders approach here. Waznat is

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a market town, engirdled by fighting towers. Jiblat el-Qarn, near by, is the stronghold of the El-Qarn branch, and is built on a little knoll commanding the Hasani border. 361 •

3. Mijdah, in Wādi Ruqub, a tributary wādi of the Ahwar, is a large village of some 600 inhabitants, mostly non-combatants, and is situated on the south-western spur of the Maran ridge. The shrine of Sīdi 'Amr ibn Sa'id is close to the village and is a prominent landmark and a centre of pilgrimage from all parts. A spring of good water comes out near the shrine and runs through an artificially covered channel past the village.

v. 'Audillah (or 'Audali). A tribe of predatory habits and abrupt manners, under a Sultan, which inhabits the Kaur el-'Audillah, west and north-west of the territory of the Oleh. The population is not known with any exactitude, but the tribe is reputed to muster 4,000 fighting men (Bent). The people, the women in particular, decorate their faces in a very grotesque manner with a red earth dye, called *hisa*, and some of the women dye their faces red all over. 619
621

The chief town is Laudar (Loder), the capital, a white unwallled town situated on the Sa'idī plain at the foot of the Kaur el-'Audillah, and said to be 'more populous than Shibām'. It is an important centre for the littoral and highland trade of a wide region. A market is held every Wednesday, and is attended by all the outlying tribes of the neighbouring confederations, who, though they may be at feud, agree on that day to declare a truce. 361

B. THE HADHRAMAUT

AREA

In its broader sense, this region may be said to extend inland from the coast of the Arabian Sea to about lat. 17° N. ; and from long. 47° E. to long. 53° E. Its frontiers are in no sense defined, but roughly it is bounded on the W. by the 'Aulaqi territory, N. by the great Ahqāf tract of desert, and E. by the Dhofār province of Oman. Thus considered, the region measures about 400 miles from E. to W. and has a depth N. and S. varying from about 220 miles in the west to about 50 miles in the east. 131

In its more restricted sense, the term Hadhramaut refers to the broad valley running for some hundreds of miles more or less parallel to the coast, by which the waters of the many valleys in a large portion of the southern Arabian tableland probably drain into the sea, between Seihūt and Qishn.

619 The other principal tribes, comparatively much less powerful
101 than the two foregoing, are: the *'Amūdi*, in Wādi Dō'an; the
Nahad, in the upper Central Hadhramaut; the *Jābiri*, in the
southern side of the main wādi; the *'Awāmīr* and *Tamīmī*, in the
lower Central Hadhramaut, east of the *Jābiri*; the *Hamūmī* and
Manāhil, in the plateau region and the lower Hadhramaut; the
Mahrah, east of the lower Hadhramaut; and the *Wahīdi*. The
Mahrah country, which is a coastal tract, links the Hadhramaut
proper, on the west, with the Qara territory in the western confines
of Oman. The pop. is estimated at about 50,000. Inland, the
country is believed to consist of sandy steppes, but its boundaries
are unknown. The Sultan of Mahrah, who is also ruler of
Socotra, lives at *Qishn*, a rather poor fishing village about 36 miles
west of Ras Fartak. *Seihūt*, situated near the mouth of the main
Hadhramaut valley, is a well-built town with many houses of stone,
and is said to have a population of 10,000. *Hafāt* is another thriving
village on the coast from which 9,000 cwt. of frankincense is exported
annually, principally to Bombay.

[643] The *Wahīdi*, under one principal Sultan and several subordinate
619 chiefs, occupy the south-western district of the Hadhramaut which
stretches from the coast inland to the plateau. They are one of
the least aggressive tribes in the country and have, for the most
part, settled down into peaceful tillers of the soil or herdsmen.
They control 50 miles of coast from Ras el-Kelb to *Bālhāf* (a small
Wahīdi port), and carry on a little local sea-borne trade, having
several good but small harbours, all, however, open to the monsoons.
The total pop. is estimated at over 9,000 souls, including a few Jews.
361 The chief towns are *Habbān*, with some 250 houses and 2,500 in-
habitants, a mercantile settlement situated some 12 miles east of
Yeshbum; *Hantah*, 2,000 inhabitants; *Raidah*, with some 1,000
people; and *Izzān* (*Hisān*), a large village, with a pop. of about 300.

701 The combatant portion of the population of the Hadhramaut
is composed of bands of irregulars, and consists generally of the
members of the tribes and their families, who all know the use of
arms. Some chiefs have in addition a special and more disciplined
guard and corps of armed slaves. Thus the Sultan of the *Ka'aiti*
has an army, though somewhat irregular, of from 3,000-4,000 men
and 1,500 slaves, which is mainly in garrison in the different towns
under his authority, including 1,000 maintained at *Shiheir*: they
are lodged and nourished at his expense and receive a little pay.
The Sultan of the *Kathiri* is supposed to be able to muster some
7,000 fighting-men and has also about 1,000 armed slaves. There
is no cavalry in the Hadhramaut.

THE HADHRAMAUT

622 by the law of the strongest; but if blood is spilt there generally arises
 628 a vendetta of long duration—there are examples of vendetta of from
 20 to 30 years' duration for puerile reasons—and these sometimes
 involve and draw in whole tribes.

000 The political conditions of the Hadhramaut are referred to under
 the section Aden (see p. 193).

TOWNS

•361 The larger towns in the Hadhramaut are not disagreeable in
 appearance. In general they are open and spacious, and compara-
 tively clean; the streets are never paved, but, on account of the
 favourable climatic conditions and of the stony and porous nature
 of the soil, this is no serious drawback. Along the wider streets
 little streams of water (*mija*) frequently run. The principal towns
 have bastioned ramparts and gates, and these usually have a per-
 manent guard and are shut at night; many towns in addition are
 flanked by towers (*kūt*) or castles (*hisn*, plur. *husūn*), whose garrisons
 are composed of armed slaves under the command of the dominant
 tribe. Some towns, and notably Terīm, have an extraordinary
 number of such exterior fortresses, distributed over a wide area,
 and occupying every commanding position available.

(a) The principal towns of the Ka'aiti clan are the following:

1. **Shiheir**, once the chief commercial port between Aden and
 Muscat, is now largely superseded by Makalla. The town, which is
 triangular in form, extends for about one mile along the shore, and on
 an eminence there is a fortified castle, the residence of the Jemadar,
 head of the Ka'aiti, which is visible from seaward before any other
 object in the town. A high, bastioned wall surrounds Shiheir, and
 among the prominent buildings are the Custom House and a pictur-
 esque mosque with white domes. The dwellings are much scattered
 and the population is about 6,000. The water is bad, but good supplies
 of sheep and vegetables may always be obtained. Bent describes
 Shiheir as 'a detestable place by the sea set in a wilderness of sand'.
 There is only an open roadstead, with no real harbour, good anchor-
 age being obtained in seven or eight fathoms at about seven cables
 or upwards from the shore. The trade is mainly in dried fish;
 and the industries of the town are restricted principally to the
 manufacture of coarse cotton cloths and gunpowder.

2. **Makalla**, next to Aden the principal port on the southern coast
 of Arabia, is situated about 2½ miles NW. of Ras Makalla. It is
 built partly on a rocky point between two bays and partly in terraces

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(like a miniature Genoa) on a slope at the foot of a reddish limestone cliff, which rises to a height of about 300 feet immediately at the back of the town, and carries four conspicuous towers for the protection of the place. The town is guarded on the western side by a wall, which extends from the cliff to the shore and has only one entrance gate. The Governor's house is a large prominent square building; the other houses are chiefly huts intermingled with a few stone structures, but the houses on the point are of stone, and of a more modern and substantial character. In this quarter is the bazaar, which is well stocked with all the requirements of Arab life. There are two main mosques. The immediate neighbourhood of Makalla is particularly barren, but about one mile inland, to westward, is an oasis of gardens, belonging to the Governor, irrigated by a good stream of water. The water-supply of the town is obtained by means of an iron pipe from the source of this same stream. The climate is very trying, and the heat on shore is often excessive; but land and sea breezes, with showers of rain occasionally, mitigate it from October to April and again in June and July. The population, which is a very mixed one, was estimated by Hirsch 'at about the same as that of Shiheir', viz. 6,000; but the Aden Military Report gives 12,000.

Makalla is the only place between Aden and Muscat with any pretensions to a port. The harbour, having a fixed light elevated 25 feet at the extreme end of the promontory, is not available for anchorage during the south-west monsoons, and then a considerable portion of the trade is diverted to *Burūm*, a place about 16 miles to south-westward, where good anchorage is found all the year round. A very considerable trade is carried on with India, the Somali Coast, the Red Sea, and Muscat. The exports are chiefly gums, hides, senna, and a small quantity of coffee; the imports, cotton stuffs, metals, and crockery from Bombay, dates and dried fruits from Muscat, coffee from Aden, and sheep, aloes, and frankincense from African ports. Steam vessels call here, and steamers run to Aden; but the coasting trade is carried on mainly by native sailing craft of from 100 to 300 tons, the greater number arriving during the date season.

3. *Qatan*, or *Hautah*, a very clean and prosperous Ka'aiti town, lies among extensive palm-groves and gardens at the head of the main Hadhramaut Wādi, properly so called. It is described by Hirsch as 'a collection of fortresses and castellated houses, among which the palace of the ruling head of the Ka'aiti tribe, with its battlemented towers, stands out most conspicuously'. From here the latter controls the numerous settlements of the Wādis

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361 Dō'an, 'Amd, and 'Adam, and the large towns of the main wādi. Speaking of this palace, Bent says, 'Like a fairy palace of the Arabian Nights, white as a wedding cake, and with as many battlements and pinnacles, with its windows painted red, the colour being made from red sandstone, and its balustrades decorated with the inevitable chevron pattern, the castle of El-Qatan rears its battlemented towers above the neighbouring brown houses and expanse of palm-groves; and behind it rise the steep red rocks of the encircling mountains.'

There are several mosques and a busy bazaar; the houses are built largely of stone. The town is surrounded by mud walls, which wind over the hill-side, beginning and ending at the palace of the Jemadar; they are protected at the most elevated point by a strong fortress. The population of Qatan is probably well over 2,000. The water-supply is good and abundant, and is derived almost entirely from very numerous wells. A special kind of date called 'Hajar', which is much prized, seems almost peculiar to this district.

[778] The Wādi Sirr is within easy reach of Qatan, in the recesses of which is *Qabr Sālih*, the tomb of Sālih, of no architectural pretensions, but looked upon as one of the principal sacred places of the Hadhramaut.

4. **Shibām** is built on an extensive knoll, in the midst of what is probably the largest agricultural settlement of the whole Hadhramaut system of wādis. The town is surrounded by a wall, about 20 feet in height, of sun-dried brick, with bastions and turrets at intervals; it occupies a very strong strategical position, being situated in the very middle of the wādi, so narrow here that the cliffs on either side are within gunshot of the citadel. On the side of the wādi, immediately opposite the citadel, is a fort with some cannon, and all the lower hills around are dotted with smaller fortresses. The town is entered by a high double main gate on the eastern side, and just inside is a large square, on one side of which stands the lofty palace of the Jemadar. Near by are other large houses of wealthy Seyyids or townsmen, many of them rivalling the palace in height and size, and whitened and adorned with domes and spires. It is to be remarked that many of these houses communicate by subterranean passages. Most of the streets are very narrow and steep, with occasional runnels of dirty water. In strong contrast to the quarter of the notables, some parts of the town are entirely in ruins: Hirsch says, 'in fact, all around speaks ruin; houses falling to pieces; miserable collections of huts and heaps of rubble'. Shibām, with a population of 6,000 souls (Van den Berg puts it much lower than this), is perhaps the largest of

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the interior Hadhramaut towns; and all the houses are gathered within the walls, since there is no security outside on account of the neighbourhood of the Kathiri. 361

(b) The principal towns of the Kathiri are the following:

5. **Seyyūn**, built on the slopes of Jebel Seyyūn, at the edge of a very extensive and fertile area, which stretches away to the lower ground of the wādi and is dominated by the castle of the ruling Sultan. The town is surrounded by walls of mud, embracing, within the enceinte, a great number of gardens; it is entered by a low gateway. The streets are broader and cleaner than most of the Hadhramaut towns; and the place has some pretensions to a drainage system, many of the houses having outlets for this purpose to walled pits.

Seyyūn is a town of many mosques, their number being reputed to exceed 300: the principal one, the Grand Mosque, stands on one side of the great square. The town is the intellectual centre of the Hadhramaut, the so-called Academy (*Ribāt*), an annexe of the grand mosque, being the place of assemblage of a great number of reputed savants. The market is said to be the busiest in the whole country, and is held in the square on Fridays at the termination of noon-day prayers, merchants coming to it from all parts. Hirsch, however, states that, when he was there (1893), 'there seemed to be but little trade carried on, and there were only a few stalls in the market'. The population is estimated at about 4,500. 346 [73] 443

The Seyyids of Seyyūn are very powerful and wealthy, and many of them have large castle-like houses. The palace of the ruling head of the Kathiri stands on an elevated site, and is surrounded by its own wall fortified with bastions and outstanding watch-towers. The main block of the palace is surmounted by three very conspicuous look-outs, the middle one being higher than the other two. The chief is reputed to have two or three field-pieces and some old cannon in his possession. 365 792

6. **Terim**, some 19 miles NE. of Seyyūn, is a considerable and straggling town built along a mountain slope above a broad belt of cultivation and palm-groves which stretches away towards the east. Its population, according to Hirsch (probably the only European who has succeeded in visiting it, but who, owing to the hostility of the Seyyids, was obliged to return precipitately before he had very thoroughly explored it), was about 4,000 in 1893, and was declining. A low gate, with a large ruined fortress close by, gives entrance to the town on the Shibām side, and just within this is the main square, where the market is held: one side of the square is occupied by the principal mosque. It does not appear, however, 361

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361 that the town is wholly surrounded by walls, but it certainly has a ring of numerous *husūn* (castles) around it. A small pebbly stream, called the Kheilāh (Hirsch, 'Chèle'), runs through it. The town is divided into five quarters—Nuweidah, Sahil, Hautah, Radheimah, and Khalif, some of them, according to Hirsch, being 'full of ruined houses'.

[643] The Sultan, at the time of Hirsch's visit, only wielded a nominal power, and was entirely in the hands of the Seyyids, who were the virtual rulers. The houses of some of the Seyyids have a more commanding appearance than the palace of the Sultan, that of one being described as 'like a castle surrounded by an arcaded wall, and having a large forecourt towards the street, and very extensive gardens'. Van den Berg says, 'In ancient times Terim was the most important town of the Hadhramaut, not only on account of its size, but also in commerce, industry, and intellectual culture; in our days, however, it is surpassed by Seyyūn in all respects. Many houses are in ruins, and whole streets have a deserted aspect, especially in the south-western quarter, and a great number of mosques have also fallen into ruin, and are no longer frequented. The decadence of the town dates back to about half a century ago, and was caused by the continual wars between the tribes (mainly the Ka'aiti and the Kathīri) in its environs.' In days gone by Terim was the centre of the weaving industry, which then was reputed to have been carried on in almost every house; the town was also the centre of higher instruction, but in this respect also it now takes second place to Seyyūn.

For brief descriptions of the town of **Seihūt** and of the villages **Qishn** and **Hafāt**, all three on the Mahrah coast between Hadhramaut proper and Dhofār, see above, p. 236.

M1 Middle East

ADEN NM1
HADHRAMAUT NM2

lying fishing villages on the coast and the second peninsula of Little Aden.

The Protectorate population is not accurately known, but estimates for 1948 place the total for Western Aden Protectorate at about 350,000, and for Eastern Aden Protectorate at 300,000. The local governments are tribal, and range in organization from sultanates to smaller autonomous units of varying size and complexity. The principal state in the western protectorate is the Abdali Sultanate of Lahej, with its capital in the oasis town of Lahej, about 20 miles inland from Aden. The Qu'aiti Sultanate of Mukalla and Shihr and the Mahri Sultanate of Qishn and Socotra are the largest and the most influential states in the east. Probably about three quarters of the inhabitants in Eastern Aden Protectorate dwell in the Hadhramaut, the region of the Wadi Hadhramaut and the adjacent coastlands. The term is often loosely applied to the entire central portion of the Protectorate, but politically it is restricted to the Qu'aiti and the Kathiri Sultanates. Several sizable and important towns are found on the slopes of the Wadi Hadhramaut and the connecting valleys, while Mukalla, the seat of government of the Qu'aiti, and Ash Shihr are prominent ports on the eastern coast. In addition to the settled peoples, numerous nomadic Bedouin tribes roam the steppes with their flocks. The residence of the Mahri Sultan is on Socotra, a rocky island with a population of about 5,000.

The inhabitants of the Protectorate are mainly of south Arabian stock, but Malay admixtures are encountered in many parts of the Hadhramaut. Small colonies of Indians and Somalis are settled along the coast. Jewish communities of ancient origin are located in scattered villages in the western highlands and the Hadhramaut. They totaled only about 1,500 in 1948, and their numbers have since been depleted by emigration to Israel. The Hadhramis have long tended to emigrate to the islands of south-eastern Asia, to East Africa and to countries bordering on the Red Sea, and many sub-

63:Simmons et al G-5 (1941-1951) 1964

M1 Middle East

ADEN MM1

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sequently return to their home settlements with their savings. Arabic is the language of the indigenous peoples, but Malay tongues are widely used in the towns of the Hadhramaut. Swahili, the *franca lingua* of East Africa, is understood throughout most of the area, while English is extensively employed in Aden proper. The majority of Arabs are Moslems, belonging to branches of the Sunni sect. Other religions are found chiefly among the different racial groups in the Colony and in the coast towns of the Protectorate.

Education has made considerable progress in the Colony, and is gradually being introduced into the Protectorate. Primary schools for both sexes are supported by the government in the Colony, and by mission and private organizations. The Colonial authorities also operate secondary and vocational schools for boys. There are no post-secondary institutions, but government scholarships are available for the training of teachers and various professional personnel in the Anglo-Egyptian Sudan or in the United Kingdom. The literacy rate among children of 6 to 12 years of age is estimated at 90 per cent, in contrast with 70 to 25 per cent in the general population. A program for the expansion of education

M1 Middle East

ADEN M M 1

HADHRAMAUT M M 2

established to supply the local market—for the processing of soaps, pressed aluminum utensils, cigarettes, pottery and textiles, the extraction of sesame oil, the cutting of buttons from trochas shells and the building of dhows. Fishing is of potential importance, but its development is handicapped by primitive methods of procurement and handling and inadequate local transport facilities. The agricultural resources of the Colony are limited to market gardens and date groves on the oasis of Sheikh Othman.

Agriculture and fishing are the principal occupations of the tribesmen of the Protectorate. The fisheries of the eastern districts are reputed to be among the richest in the Middle East, while the drying and salting of fish and the manufacture of fish oils, fodder and manure are valuable industries in the coast towns. A large proportion of the people in Western Aden Protectorate and the Hadhramaut engage in agriculture, although the tribes of the steppe country are mainly nomadic pastoralists. The expansion of farming is curtailed by uncertain rainfall and shortage of water supply. In the Eastern Aden Protectorate, cultivation is restricted mainly to the middle portions of the Hadhramaut valley, where the river flows for part of the year. This region is historically famous as a source of frankincense and myrrh. Elaborate terracing and irrigation are employed in many areas for the conservation and the utilization of the limited water resources available. It was estimated in 1948 that less than 0.5 per cent of the total land area was suitable for farming, but the relative extent of pasturage and desert has not been determined. Systems of peasant ownership, tenancy farming and tribal land tenure prevail in different localities. The improvement of agriculture and expansion of irrigation are prominent among the development programs for the Protectorate. A co-operative project for the cultivation of cotton and other crops by modern methods has recently been initiated on 5,000 acres in the Abyan area in Western Aden Protectorate. Little

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M1 Middle East

ADRA M1
NABRAHUT NH2A
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of size and construction, the houses usually have flat roofs, which can be utilized during the summer months for sleeping purposes. The increase in population within recent years has led to the growth of settlements of *kutcha* huts, made of reeds, palm leaves or corrugated iron, in the outlying districts. Some of the laborers employed in handling cargo or coal are quartered in barracks, but many live in crude hut settlements in which the sanitary conditions are a menace to both townships. Slum clearance was started in 1943, and housing programs have since been undertaken in Crater and Sheikh Othman. They are financed by the Colonial government and subsidized by grants from the British Colonial Development and Welfare funds.

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Stone, mud brick and brushwood are utilized for building purposes in the Protectorate. The type of housing and the character of the villages in different areas are governed by the materials available and the need for making them defensible. Walled settlements predominate, but scattered dwellings surrounded by brushwood stockades are frequent in Western Aden Protectorate. In the towns the larger houses of stone or mud brick have from 3 to 6 stories, with accommodations for the livestock on the ground floor. In contrast with the elaborate dwellings of the wealthy, the homes of the tribesmen are small and rarely of more than one story. They are typically overcrowded, dark and insanitary, while the animals are often kept in close association with the family. The Bedouin in the interior use the traditional camel-hair tents, but the nomadic tribes and fisherfolk near the coast live in huts of straw, thatched palm or matting.

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ENVIRONMENT AND SANITATION

WATER SUPPLIES

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Water is usually scarce, except in parts of the western highlands which benefit from a heavier rainfall. The main water supply for Aden Colony is derived from 10 deep

p. 240 (B)

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44 Africa, are found in the coastal area. Numerous species of *Culex* are present, including *C. quinquefasciatus* (= *C. fatigans*), a potential vector of filariasis. A species of *Taeniorkynchus* has been described from Western Aden Protectorate.

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136 Mosquito control measures have been carried on by the health authorities in the Colony for several decades. They involve weekly inspections of all premises to eliminate breeding sites, the protection and the larvicidal treatment of permanent bodies of water, the reclamation of swamps and low-lying lands in the vicinity of the towns, and the supervision of the dhows using the port. The *Aedes* index was 0.014 per cent in 1950, in contrast with 4 per cent in 1930.

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511 FLIES. Flies are abundant in towns and villages, where the insanitary conditions around markets, cattlesheds and dwellings favor prolific breeding. They are most numerous between November and March. The house flies, *Musca domestica* and related species, are ubiquitous and undoubtedly play a role in the spread of intestinal and eye infections. The stable fly, *Stomoxys calcitrans*, is prevalent. Sandflies are numerous, among which *Phlebotomus papatasi* is presumably of primary medical concern. The tsetse fly, *Glossina tachinoides*, was reported early in this century from the Haushabi and the Subeihi tribal districts in Western Aden Protectorate.⁹ It has not been collected in recent surveys, however, and the original observations remain the only record of its appearance outside Africa.²⁰

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744 Campaigns against flies, employing DDT, Gammaxane and other insecticidal sprays in markets and public buildings, are undertaken periodically by the health authorities in the two townships of the Colony.

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164 LICE. All forms of human lice are found, particularly among the inhabitants of towns and villages in the interior. *Pediculus humanus corporis* is prevalent in the highland villages, where it is the vector of louse-borne typhus and louse-borne relapsing fever.

FLICK. Both *Xenopsylla cheopis* and *X. astia* parasitize the rats in this region.